

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., August 2, 1923

NEW SERIES
VOLUME XXV, No. 31

Brother N. J. Lee has decided to give up his field of work at Pinola, and has accepted the call to Sumrall.

Revival meeting at Oakvale closed July 18. Nine were added to the church. Brother Owen Williams did the preaching. He is a good preacher and a fine fellow to work with.—B. E. Phillips.

T. W. Green did the preaching in a meeting at Stonewall church in Simpson county. His sermons will long be remembered by those who heard them. It is pleasant to work with him. Five were added to the church.—B. E. Phillips.

Rev. Harvey Gray, of Gunter, Texas, states that they are in the midst of a good meeting. Prof. E. L. Colson of the Southwestern Seminary is doing the preaching and also leading the singing. Sends love to all his Mississippi brethren.

Sheet and tin workers at Youngstown, under the amalgamated association wage agreement, on July 9, received a wage increase of 6 per cent of the base rate as a result of the bi-monthly examination of sheet sales, which made the average selling price \$3.60 a hundred pounds as against \$3.40 in the preceding two months.—World League.

The first Baptist revival meeting ever held at Union Church, Franklin county, has just closed. Rev. S. P. Powell, Long Beach, Miss., did the preaching. There were 16 fine men and women added to the church, 14 for baptism. Union Church was organized 9 months ago and 58 members. They are planning to build a church soon.

Brother O. A. Eure has just closed a week's revival at Como, doing his own preaching. The services were well attended except the first two when they were rained out. There were three additions to the church, one for baptism. Brother Eure will be in meetings next at Graysport and Hardy, Grenada county. He asks the prayers of the brethren.

"Candidate" is, originally, a Latin word which means "white". With the ancient Romans, at election time, those who were running for office wore a "toga candida", a white mantle, emblem of the purity of their political intentions. A herald announced to the voters gathered in the forum: "tua res agitur" (your interests are to be attended to!); and then the tribunes took each candidate by the hand and led him around, presenting him to the crowd.—Dearborn Independent.

The Moody Bible Institute of Chicago has the distinction of being the only educational institution in the world to include a Jewish course in its curriculum. One of the fundamental features of this course is to provide instruction in Yiddish, the modern Jewish dialect. Besides this the Hebrew language will be taught so that the students in the pastors' course as well as the Jewish mission course will have instruction in the Hebrew Bible similar to that provided in all of our theological seminaries. Rev. Solomon Zirnbaum, the director, is peculiarly adapted for such instruction, as well as the promotion of a sympathetic understanding of Jewish problems.

BAPTIST RECORD

August is campaign month for the Baptist Record and we hope that every subscriber will send us at least one new subscription or renewal. Let us all do our best to make the campaign a success during the absence of the Editor. Who will be first?

BUDGET-STEWARDSHIP NUMBER

The issue of the Baptist Record of August 30th will be a special Budget-Stewardship Number. The matter for that issue will be gathered and edited by the undersigned. Let all those who are interested in any phase of this subject help us to make this special issue of great value. If you have a good thought, or a good clipping, send it in. Send it now, or soon. N. T. TULL, Budget-Stewardship Director.

Jackson, Miss.

Rev. S. P. Morris has resigned his pastorate at Port Gibson to take effect August first. This is Brother Morris' sixth year on that field.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's". When you go to cast your vote at the polls, don't forget your obligations of Christian citizenship. Vote for the men that will make and keep Mississippi politics clean, and who are at the same time competent to hold office.

A good meeting has just closed at Mt. Pisgah church, Carroll county. L. D. Sellers is the pastor. He was assisted by Brother J. R. G. Hewlett. There were 16 additions to the church, 13 by baptism. Of the 13 there were 6 men, 5 women and 2 boys. The church voted to go to half time, and appointed a committee to plan for a new church building.

Prominent citizens at Cincinnati, Ohio, have just organized the Cincinnati Railroad Terminal Development Company to spend fifty million dollars for new terminal facilities, made imperative by the great growth of passenger and freight business. Other attempts have been made in the past years, but not until now has it been possible to get the requisite capital together.—World League.

Pennsylvania has passed an anti-lynching law which provides that any person attempting to take from an officer a prisoner who has sought the protection of the court, shall be punished by a fine of not less than \$10,000.00, or imprisonment for not more than ten years; and that the officer in charge of a prisoner taken by a mob of three persons and lynched, shall be subject to a fine of \$5,000.00 or five years imprisonment; and that the county in which the lynching occurs shall be subject to the payment of \$10,000.00 to the dependent family, or the same sum to the state if there be no dependents. There have been only two lynchings in the state in 25 years.—Baptist New Mexican.

There are now three and a half times as many Jews in New York City as in Germany, as many in Chicago as in Great Britain, while the number in Philadelphia exceeds all in France.

Mr. John Imrie, the Scotch evangelistic singer, Topeka, Kansas, who recently assisted Dr. L. Bowerman, pastor First Church, Kansas City, Kan., is booking dates. Ninth season.

The sixteenth annual convention of the National Association of Organists will be held at Rochester, New York, on August 28-31. Noted organists from all over the country will be on the program. Those desiring further particulars can obtain them by writing to W. I. Nevins, Secretary, 173 Madison avenue, New York.

W. A. Hancock, Superintendent Practical Work Department, Southwestern Baptist Theological Seminary, assisted Pastor J. A. Bell in a ten days meeting at Oak Grove church, Meridian. There were eleven additions to the church, seven by baptism. The church enjoyed a spiritual revival. Brother Bell is doing a great work there with the Oak Grove and Poplar Springs churches.

Out of every dollar raised from taxes by the states as a whole from 15 to 20 cents are spent on the "socially inadequate". The total cost to the states alone of caring for the feeble-minded, the insane, the blind, the deaf, the delinquent and the criminal is approximately \$100,000,000 a year. As much more is spent by the Federal government, cities, and counties for the same purposes.

Pastor R. D. Stringer writes: "Bogue Chitto church held her annual meeting beginning the second Sunday in July and continuing six days, T. W. Green doing the preaching. It was a delight to have Brother Green in a meeting of days. We had five for baptism in spite of rain and grass, for many of the members are farmers. He aided us in completing our budget. Two others came last Sunday by letter."

As of July 1, there is a motor vehicle for every 8.5 persons in the United States. California has the densest automobile population, showing one vehicle for every 4.09 persons. Motor cars and trucks total 13,048,128, according to the survey of all automotive industries. This is a gain of 2,440,000 or 23 per cent over July a year ago. It is indicated that the final figures of 1923 will show another gain of a million cars for this year. High gains are shown especially in the Southern States. There are now sufficient motor cars to haul every person in the United States at one time, with an average of four persons to the vehicle.—World League.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, and also of the Southern Baptist Convention, was elected President of the Baptist World Alliance which has just closed its third congress at Stockholm. The recent death of Dr. R. S. McArthur of New York had made vacant the office of President and considerable interest was manifested in the selection of his successor. We are honored by this selection of a Southern man, and the Alliance is honored in the selection of such a man as Dr. Mullins.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon

Given at the Bijou Theater, Boardwalk, Atlantic City, New Jersey, July-August, under the auspices Atlantic City Council of Churches.

Anchor and Compass

A compass and an anchor aren't handy things to have at sea. They're essentials. No ship's captain will ever say that it's a good thing to have a chart and a steering apparatus. You've got to have them.

The old world is surely "at sea" just now. The statesmen agree on that much, and the international financiers and educators and others. A good many of the statesmen are decidedly shaky in their chart and compass and steering apparatus. The magnetic needle that ought to point forth wobbles. The North Star—has it shifted? or gotten lost? or, is the bother with men's eyes, possibly.

That world war certainly did things, and big things, too. And, the bother is, it is still doing things. The back wash is still on and on strong. The suction behind the big boat is terrific in its swirl and sweep and engulfing suction. Everyone feels it, statesmen, publicists, economists, industry captains, teachers, preachers, and just we common folk earning roof and shoes trying to get both ends together, somehow.

And the religious world is no exception to the rule. And, mark you keenly, this goes to the very root of things. For at heart everyone has the religious instinct. There is a pull-up toward God inside everyone. And if a man wobble here it affects his conduct. The moral fibre of life begins to unravel. And when that goes—what is left worth while? Or, what will be left at all in a little while? Ask Russia. Though you needn't go so far.

For conduct and creed are as Siamese twins. They can't live apart. You're intensely concerned with your fellow's belief about what is in your pocket as you push through the thick crowd. Creed controls conduct. What does he believe about the sanctity of your home?

A man's inside heart-beliefs touch the very vitals of all life, of every sort, everywhere. Every man has a creed, a belief. And it controls him. Whatever controls his actions—that's his creed. At heart it's really his religious belief. It's his response to that inside pull-up toward God.

The Pendulum Swing

And the pendulum swing is on in our religious thinking, decidedly on, sometimes violently, unwisely, untactfully on. At one extreme are old statements of belief, sometimes very rigidly put, yet with utmost sincerity. The "i" must be dotted just so, and the "t" crossed at a certain angle. Else one is an outcast.

Some are so absorbed, hugging a certain shaped anchor, with its flukes just so, that they don't see the poor fellow gasping and drowning right there at the side of the boat.

At the other extreme the anchor is dropped completely. The compass is overboard. The steering apparatus rusts. The boat's adrift. And the occupants are laughing gleefully. The rocks ahead, the storm gathering black on yonder near horizon, these go unnoticed. Dot your "i's" and cross your "t's" as you please, but don't bother about it, they say.

Yet, all sane men are agreed that there must be an anchorage at short, and compass and steering arrangements at sea. In business, in school, in fraternal and social intercourse, in finance, in international undertakings, in traffic, even in pastimes—golf and tennis and ball—there are certain fixed things.

They are Simple Essentials, commonly recognized and accepted and respected. Or else one is ruled out of the game. These are the compass, the anchorage, the things we steer and steady by.

They are essential. They are simple and few. They never vary.

Once these are understood and accepted, there is the widest range of personal liberty in belief and action. Agreement on essentials gives freedom. Liberty comes only in obedience to a recognized sense of right. Creed, belief, controls conduct.

I want, in these brief "Quiet Talks" here in this neutral hall by the sea, these summer mornings, to talk in a very simple homely way about the really few essentials of our common Christian faith. By pretty common consent our Christian teaching leads all others in its ideals, and, more, in its power—a thing distinctive to itself.

Then one can go out and think things through afresh for himself. I hope it may help us get our feet, and keep our feet, and stand steady, no matter how strenuously the crowds pull and push the other way.

Thinking Crooked

A man in a small craft left his colored servant at the steering wheel with strict directions to steer by a certain fixed star. The servant awakened his master in the middle of the night, saying, "Give me another star. I've lost that one." It's night time and a bit stormy, and there's only one North Star.

You can't think crooked and live straight. Loose beliefs lead to loose morals. The two are inseparable. We are intensely concerned with our fellow man's morals. We must be. And he with ours. Morals make conduct. The State takes account of that. Every policeman silently tells of our intense concern about each other's morals and conduct.

There's a chain of five loose things that are tightly linked together. And conduct, moral fibre or the lack of it, hangs out persistently, insistently, like a clammy, clinging, chilling fog, at the lower end of the chain. Yes, it's the lower end.

I want to talk a little about these next time.

THE TRUTH ABOUT THE BIBLE AND SCIENCE

By George W. McDaniel, D.D.

Christians who accept the Bible as the inspired and authoritative Word of God are hearing and reading disquieting things nowadays from religious sources. The names of renowned scientists are heralded from the pulpits as guides to truth, though such scientists disbelieve in the Saviourhood of Him who said, "I am the truth." One may hear pulpit utterances which make the impression that the agnostic, Huxley, is to be believed rather than Moses. It is urged that we must revise our interpretations of Genesis so as to adjust them to the theories of Darwin and Huxley. Neither of these men would so much as affirm the existence of God nor even that there was an intelligent purpose in nature. As to Moses, a process of criticism has been going on which denies his authorship of the Pentateuch; as to Darwin and Huxley, a practice of praise is taking place, which exalts them to positions of great teachers of divine truth. In fact they were agnostics as were their contemporaries, Spencer and Tyndall. Darwin had the greatest brain of the four. Though not the most logical, he was the most reverent. In the closing chapter of his "Origin of Species" he refers to the Creator and he did contribute to Foreign Missions. But after giving him all the credit he so rightly deserves it is a lamentable fact that his theories and pursuits landed him in agnosticism. Why do ministers eulogize the agnostics instead of the founders of modern science—Bacon, Kepler, Galileo, Harvey and Newton, who accepted the unity, order and progression of Genesis; who believed there was "mind," "thought," "Almighty power," "design," "intelligence" and "an intelligent Agent" in nature?

Be it remembered that the Christian is a lover

of truth. He welcomes it from whatever source it comes. His attitude is that of cordiality. He has nothing to fear from truth. His concern is to know "what is truth." He asks that question with more seriousness, with a deeper sense of personal responsibility, with a finer loyalty to its answer than did Pilate in the judgment hall long ago.

The Christian holds that God revealed truth in the Bible. It is the Christian's text-book in morals and religion. By its precepts he is bidden to live and in the comfort of its promises he hopes to die. The Bible is the Christian's chart and compass on the sea of life. Without it he is driven and tossed by winds of false doctrine.

But, it is insistently averred, "The Bible is not a text-book on science." We agree that it is not; its main purpose is spiritual. Scientific facts are mentioned in popular language and only in their religious bearing. However, when the assertion is made that the Bible is erroneous in its statements, we must demur. It is singularly guarded from such mistakes as Pluto's idea that the earth was an intelligent being; as the thought of the ancient sages that the Milky Way was a path showing the footsteps of the sun, or a band of solid substance joining the two parts of the globe; as the old notions that brutes are human beings in changed shapes and that there are fish in the sea with horses' heads. Its scientific parallelism is in striking contrast with the nebulous, vague and contradictory utterances of the so-called Babylonian Creation Tablets where one makes the beast the first creation and another puts man as the beginning; or, with the Hindu idea that the world is a flat triangular plain, resting on the heads of elephants whose feet rest on the shell of an immense tortoise and the tortoise on the coil of a great snake; and when these elephants shake themselves earthquakes occur.

Any one who examines the Bible with an humble and reverent mind, and compares its teachings with the ascertained facts (not the conjectures) of modern research, must have his faith in the Book confirmed. Every disputed issue of the Bible upon which the archaeologist has thrown any light has been established. The statements of the opening chapter of Genesis, the storm center of the controversy, are in accord with what is known today. Prof. Alphonso Smith, of the U. S. Naval Academy, says: "It is the one chapter in the Bible that has made science possible. It is the magna charta of science." To quote Dr. Francis Smith, distinguished long-time teacher of natural science in the University of Virginia: "The writer of the first chapter of Genesis shows a correspondence, not with the science of his time, but with that of three thousand years later, which the accepted doctrine of probabilities makes it impossible to attribute to a fortunate guess." One does not have to be an erudite scholar to understand this. Long and high sounding words are not needed to prove the proposition.

Genesis says: "In the beginning God created the heavens and the earth." No definite time is fixed—whether six thousand years or six million years. The time is expressly indefinite and gives a place for all that geology may discover. It was revealed to the historian that God was the source of all. The mind of the typical man rests upon that explanation. He knows there must have been a first cause; his intellectual faculties demand an adequate cause for every effect; his experience and observation agree with these faculties; he is in a universe of insoluble riddle without the first verse of the Bible; with that verse he has the solution in a personal Being who is sufficient for all things. The bewildered Darwin, in his experimentations, reached his limit and held up his hands with the exclamation that behind all may be a "somewhat." Herbert Spencer's nearest approach to a personal God was the recognition of an "Infinite and Eternal Energy" from which all things proceed. Huxley contemptuously dismisses the subject of Deity with the words: "It is but the weary clatter of endless logomachy." I do not worship the "somewhat"

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of Darwin, nor the "Eternal Energy" of Spencer; I worship the one true and living God who satisfies my reason and answers the requirements of my conscience. His revealed ways are not wearying to my soul: "They are my meditation day and night."

The scientist is unable to account for matter, he is impotent to create matter or life. Neither can he unravel the mystery of the process of development. How did invertebrates develop backbones and mammals develop breasts? Explain the origin and transmission of the eye—the most perfect mechanism known to man. The simplest Christian with his Bible can tell more about origins than Darwin, Huxley, Spencer and Tyndall all together. Upon this one phase of the subject he knows more than they by searching could find out. "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear." Heb. 11:3. The first chapter of Genesis gives an authoritative account of the primal source of matter, life and species. Why should a Christian exchange a rational account of the origin of matter, life, and species for the barren negations, illogical conjectures, audacious dogmatisms and poisonous gases of grasshopper scientists and kangaroo skeptics? Why should he not the rather confidently walk with Pascal, the prince of French writers, the peer of all scientists, and the finest of mathematicians, in the proved paths of the satisfying Scriptures?

Consider the order of the creation of life. According to the first chapter of Genesis, vegetable life appeared first, fish and fowl second, vertebrate animals third, and man fourth and last. That order is in agreement with the known facts of geology. The earliest form of life found in earth's grave is sea weed. Plants in abundance appeared before animals. Scientifically, this is necessarily so for animals could not subsist upon mineral matter. Animals feed upon plants or other animals. The horse cannot directly assimilate minerals; he must be fed upon corn, oats, hay, alfalfa—these must exist before he can subsist. This is common sense and scripture. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Gen. 1:11.

The second order in Genesis is recorded: "And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven." Geology teaches that the first animals were the shell fish. Later, fish with a backbone appear, and still later the frog and reptile. So much is not known scientifically about birds but they undoubtedly preceded mammals. How did the author of Genesis happen to hit upon the order which geology and biology discover? There is but one sufficient answer, God made it known to him.

The third order in Genesis is vertebrate animals: "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so. And God made the beast of earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good." Gen. 1:24, 25. The non-Christian geologist must concede that mammals appeared after plants and fish, and before man. He must also admit that there is no evidence in the rocks of unbroken progression, of intermediate forms, of transitional stages among various species. He should see that the conclusion of his own investigation requires either creation or metamorphosis—not evolution. Darwin admitted the force of this reasoning: "Geology, assuredly, does not reveal any such finely graduated organic chain; and this perhaps is the most obvious and gravest objection which can be urged against my theory." The Bible account is not disproved but rather strengthened by true science. I protest against that preaching or teaching which treats the Biblical account of creation as absurd. Point out the absurdity. Do

not deal in glittering generalities, in sneering innuendoes, in veiled reflections, in smiling ridicule. Specify the particulars and present the evidence. Moses was better informed than his critics. Genesis anticipates the latest science.

Once more, Genesis places man as the last and highest order in creation. "And God said, Let us make man in our image after our likeness." Gen. 1:26ff. To quote Professor Keyser: "First came the oblique forms of life, which were obviously vegetable; then the primal forms of animal life; then the higher forms; lastly man himself like a crown upon the pedestal of creation."

Contrast the language used in the creation of man with the language used in the creation of plants, of fish, of beasts. A dignity is conferred upon man: "Thou hast made him but little lower than God." Psalms 8:5. Between him and the highest order of beasts there is a vast chasm. Hence, no beast could be his consort; God made him a companion, a gentle woman.

Man, as portrayed in the Bible, is a rational, moral, social, spiritual being; he is the only earthly creature with religious feeling, moral sense and perception of the sublime. Such he has been as remotely as history traces him. Such he is now. He is conscious of an impassable gulf separating himself from the lower animals. He is, and has ever been, their superior and master. Argue as much as you please about fossils, speculate to your heart's content about processes, the everyday man has an intuitive and inerradicable conviction that he is above and over all other animals, that he has something within him not akin to them, that his destiny is diverse from theirs. The only explanation I have ever seen of this difference which appeals to my reason is the one contained in the Bible. Why apologize for the Biblical account? Why call it allegorical when it is inseparably connected with the succeeding history? Why not proclaim its accuracy since it satisfies intellect and conscience and without it we are in a hopeless muddle?

Go as far back into the past as you can and man is not very unlike the man of the present. A Columbia University professor recently had the candor to say that "all our research fails to reveal any development or material change in the intellectual, physical, or moral nature of man from his remotest historical appearance until the present." If we could trace man back to the first man my belief is that we would find the first will resemble the last. Those who have a theory to prove have sought in vain for a fossil that clearly proves man's animal origin. The best they can produce is the Java specimen with their far-fetched conclusions. Why, four thousand years from now, if the world stands so long, some speculative and illogical geologist may find the skeleton of a deformed negro of flat forehead, club feet, six toes and fingers, such as you may have seen in the flesh, and exhibit that skeleton to prove that the people of the twentieth century were that type.

There is another expression, used more than once in the first chapter of Genesis, the truth of which we may see every day. It is where God says that a thing shall bear "after his kind, whose seed is in itself." That is being demonstrated before our eyes daily. The persistence of type of species, the resistance to change, is apparent to every observer. You plant wheat and you reap wheat; you do not reap oats. You hatch turkeys from the eggs of a turkey; you do not hatch chickens, not even when a chicken hen sits on turkey eggs. Who ever got a canary bird from the egg of a pigeon? You breed dogs and you get pups; you do not get kittens; nor can you breed dogs and cats and get a hybrid. The mule is a hybrid permitted by God for the utility of man; but the mule, whether male or female, cannot propagate. Hybrids are invariably sterile. An official of the British Museum is quoted as saying: "In all this great museum there is not a particle of evidence of the transmutation of species."

(Continued next week.)

BAPTISTS OF WORLD MEET IN STOCKHOLM

Stockholm, July 21 (Associated Press).—The Third Congress of the Baptist World Alliance, which begins its sessions here today, brings together the leading figures of the Baptist denomination throughout the world, including a large American representation. The Congress will issue a new declaration of Baptist principles and will take a definite stand on a number of the important world issues.

The European delegates, excluding the Scandinavian countries, number nearly 300, and these, with the representatives from North and South America, Asia and Africa, bring the grand total to several thousand.

The recent death of Rev. Dr. R. S. MacArthur of New York has made vacant the office of President, and considerable interest hinges on the selection of his successor. Each country is represented by a vice-president but the constitution indicates no seniority for the appointment to the presidency.

Following the opening reception today, the congress was inaugurated by the Chairman, Rev. Dr. J. Bystrom of Sweden, after which a speech of welcome was made by the Hon. Carl Hederstierna, Governor of Stockholm. The reply was made by the Rev. Dr. G. W. Truett of Dallas, Texas.

Tomorrow divine services are planned in the various churches, all conducted by Baptist ministers, with meetings and musical programs in the afternoon. The evening services will be held in the Upsala Cathedral by special invitation of the Archbishop of Upsala.

The Congress settles down to its real work Monday, the opening being marked by an address by King Gustaf. One of the main subjects to be considered is the report of a special commission, headed by Dr. E. Y. Mullins of Louisville, Ky., to which most of the Monday evening session will be devoted. The report formulates a pronouncement of the Baptist fundamental principles and a restatement of the Baptist position.

Americans will take a prominent part in the sessions of the third Baptist World Alliance at Stockholm. The Rev. Dr. W. C. Bitting, of St. Louis, Mo., General Secretary of the Northern Baptist Convention, before leaving for Stockholm had issued credentials to more than five hundred members of churches affiliated with the Northern Baptist Convention of the United States. There are more than three hundred delegates from the Southern Baptist Convention of the United States. There is also a delegation from the National Baptist (Negro) Convention.

Among those who sailed from New York was Mrs. Helen Barrett Montgomery of Rochester, N. Y., who until last May was President of the Northern Baptist Convention. She is the only woman in America ever to be elected the head of a great denominational body. Mrs. Montgomery is President of the American Baptist Women's Missionary Society.

In twenty Stockholm churches today the preachers will be delegates. At the Betelkapellet Malmkillnadagatan the preacher will be the Rev. Dr. Arthur T. Fowler of Brooklyn. The Chairman Tuesday morning will be the Rev. Dr. C. A. Brooks of New York City. Thursday morning the devotional exercises will be led by the Rev. Dr. W. S. Abernathy of Washington, D. C., President Harding's pastor. That morning Mrs. Montgomery will make an address on "The New Opportunity for Baptist Women." Friday morning Dr. Laws will make an address on "Christianizing the Homeland." The closing sermon will be preached Friday afternoon by the Rev. Dr. James A. Francis of Los Angeles, Cal., formerly of Boston.

A message of greeting will be sent tomorrow to President Harding, who is a Trustee of the Baptist Church in Marion, Ohio.—New York Times.

The Baptist Record

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Ordinary notices, whether direct or in the form of resolutions of the church, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

FRONTLETS AND PHYLACTERIES

In the fortieth year after the children of Israel came out of Egypt, they were encamped on the plain of Moab, "On this side of Jordan's wave", ready to enter Canaan. Moses, their great leader, had forfeited by his sin the right to enter with them. Shortly before his death, he made to them a farewell address, reviewing the events of the years of their wandering: he repeated to them, by God's express direction, God's laws, already given from Sinai, and explained and enlarged upon them, and the duties therein enjoined. In the sixth chapter of Deuteronomy, 6-9 verses, occur some words from this address, which are almost duplicated in the eleventh chapter, 18-20, their importance being shown by this repetition.

"These words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children, and shall talk with them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house and on thy gates."

God's revelation to his people, says their inspired law-giver must be well-known to them, familiar, in the heart. One cannot give what he has not, one cannot teach what he does not know, and these commands and ordinances which came from God while He abode on Sinai's smoking and thundering summit, must be retained in the minds, and be made one's own possession. Having so learned them, the Israelites were able to teach them to others, their children who would in later years take their places. They were instructed to teach them diligently with exactness: "Thou shalt whet them diligently upon thy children", says one translation: repeat, instill into the heart from different angles, as in the whetting a knife it is turned first on this side, then on that. This urging of these precepts upon the intelligence was not to be kept for Sabbath instruction, for God's desires and purposes for them were to be a topic of conversation at home, when they were on the streets, early in the morning, and just before good-nights were said.

The Jews attached great weight to these utterances of Moses, and tried to carry them out, for the "Sign upon the hand and frontlets between the eyes". They wrote these passages which we have quoted upon parchment, enclosed it in little leather cases, and bound it at times of daily prayer upon the wrist or about the forehead. These were called phylacteries. Another form was a parchment inscribed with these verses on one side and the Divine name, Shaddai, on the other. This was rolled in such a way that God's name was visible, and enclosed in a small case with an opening to show this name, was attached to the right hand door post of every room in the house. The Jews had no Bible, as we know it, even of the Old Testament; but with these reminders of Jehovah's requirements before them, their knowledge of their marvelous history is noteworthy and proverbial.

Just what does all this mean to us? We have an open Bible, containing not only the history of God's chosen people, with the Psalms and Prophets, but God's complete revelation of Himself in Jesus Christ. Does He desire for us now the wearing of phylacteries and frontlets as "Remembrances" of His love? We find that in Jesus' time these very things had become occasions of offense (Matt. 23:5). The meaning of these verses of which we have been thinking, is for us, make God's word well-known to your children. Teach it to them with unrelenting care, make it, as far as in you lies, the guide of their lives. Open to them its treasures by careful study, and lead them to follow its commands. Read it in their presence each day, and let them learn its value by your manifest confidence in it, as well as by precept. Teach them to say with David, Thy word have I hid in my heart, that I might not sin against thee: Thy testimonies have I taken as a heritage forever. Let knowledge of the Bible be the phylactery bound upon the hand, and the frontlets between the eyes.

PERSONAL WORK

During this season of harvest, when so many great revivals are being held, it might be well to write a few words on this subject. Not that this article will bring out anything new, or say anything that the reader has not heard or read before, but it is the tendency for us to forget. If we can just cause a few to think on what they already know, then we will feel fully repaid.

While personal work is usually the hardest service to perform for the Master, in many cases it is the most effective. I have seen cases where the sermon seemed to have no effect upon an unsaved person, while only a few minutes of private talking would cause the person to trust in Jesus and be saved. Many people say that they want to be of service but they just can not talk to sinners about Christ. It is hard to start, and a person never gets over a feeling of hesitancy, but once you get started, there is a burning desire in your heart to see and help those who are lost brought to Jesus.

When a person becomes a Christian there is a desire in his heart to help others to be saved, and unless this desire is cultivated, it soon dies out. Paul says in Romans 10:1: "Brethren my heart's desire and prayer to God for Israel is that they might be saved." We should have that feeling for our people who are out of Christ. Were you ever unable to sleep because of worry over some person physically sick, or somebody in physical danger? Your heart's desire was for them to recover, or be brought back to safety. How much more should one be concerned over those who are unsaved, and in danger spiritually? Do you ever fail to sleep at night because of those who are unsaved about you?

When we get in that condition, the result is going to be personal work, and no greater joy can come into your heart after the joy of conversion, than the joy of seeing the results of your work.

Is there any Christian who cannot ask some person who does not attend church, to go to the services with him? That's a good start. Are there any unsaved people in your community, who do not go to church, that you have not asked to go to church with you? Ask them next service day. How often the person who is asked to come to church says, "You are the first one who has asked me to come to church since I have been here." And how often do they say, "You are the only person that has ever asked me whether I was a Christian or not."

Are we ashamed of the army to which we belong? Are we afraid to ask a person to join the noblest band in all the world? If we have a chance to save a person from physical death, will we not brush aside any obstacles, and do all in our power to save that one? Why are we so forgetful of the blessings that God has bestowed upon us?

If it is a matter of shame, we must throw

away all of our pride. For Jesus said (Matthew 10:32): "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven". He also says that whoever denies Him before men, him also will He deny. Can we afford to say that we are ashamed to tell others about Jesus?

We have more examples of personal work by Jesus and the disciples than we have of sermons preached. Peter met Jesus because Andrew brought him to Jesus. Cannot we bring somebody to Jesus? By personal work Philip brought the Ethiopian eunuch to Christ and baptized him.

Let's not leave the work of the revival entirely to the preacher. Do all you can to bring the unsaved to the church house. Let the preacher preach to them, and if you can, talk to those who are unsaved about their lost condition, and tell them how they can be saved.

In this work you will find an answer to your song: "Will there be any stars, any stars in my crown, when at evening the sun goeth down?" Have you done anything to get stars in your crown? They are gained by service.

Gospel Singers Mr. and Mrs. J. L. Blankenship, of Dallas, Texas, have just closed what is said to have been the greatest meeting the First Baptist Church of Belton, Texas, has experienced in recent years. Pastor W. R. Hornburg did his own preaching. There were one hundred and twenty additions and more than a score who yielded themselves for definite Christian service. The Blankenships are at present singing for the Panhandle B. Y. P. U. Encampment, near Happy, Texas. They go next (August 5th to 19th) to Perrin, Texas, for a meeting with Pastor W. W. Robbins. Beginning September, third Sunday, Mr. and Mrs. Blankenship will assist Pastor J. W. Mayfield in a meeting with the First Baptist Church of McComb, Mississippi.

Postal receipts in the United States are universally regarded as a correct business indicator. For the fiscal year ended June 30 the receipts show an increase of 12.16 per cent, the largest increase in the history of the postal service with the exception of the war year of 1918. The total postal revenue for the year, based on the six months' showing, is estimated at \$533,000,000, compared with \$484,893,000 for the previous fiscal year, until now the highest record.—World League.

Prohibition has helped savings in Ohio. The total assets of building and loan associations in 12 counties none of them except Franklin of heavy population, are \$130,000,000. The associations in those 12 counties made a gain of 19 per cent in assets in 12 months. Gains made in assets and loans for the year are the greatest in the history of building and loan companies.—World League.

Realty values in Chicago increased for the fiscal year \$300,000,000 over the previous fiscal year, according to Olcott's Land Values Blue Book just published.—World League.

Ellis Island is besieged with aliens who are anxious to become American citizens. Even stowaways were found on the boats, attracted by high wages and other American advantages.—World League.

More than 300,000 acres of farm land in Pennsylvania are idle this summer because of the shortage of farm laborers, who cannot be found even with highest wages as an attraction.—World League.

Secretary E. Godbold resigns as Corresponding Secretary to accept the Presidency of Howard-Payne College, Brownwood, Texas. Brother Godbold is a graduate of Mississippi College, and was an instructor in that institution for some time. Howard-Payne is fortunate in securing Mr. Godbold.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Texas Gains

Texas gains another strong Mississippian. Professor E. Godbold leaves the Secretaryship of the Louisiana Baptist Convention Board to accept the Presidency of Howard Payne College, Brownwood, Texas. This College has made a wise choice. Professor Godbold is a good man to take the place of the late Dr. J. B. Gambrell, a Mississippi product, in Texas Baptist life. Hurrah for Texas! We are raising up more men in Mississippi for Texas. Mississippi is missionary in spirit and in product.

Out On the Field

It was our good pleasure to spend several days with the people of Lake in a Revival Meeting. The Lake people are very loyal indeed. It was a joy to work with them. Brother I. A. Hailey is the pastor and still moves with elastic step in the Lord's work. He is thoroughly denominational and progressive. I was told that the visible results of the meeting were, fifteen additions to the church and the Baptist Record put into nineteen homes with \$2.00 cash in hand with each subscription.

We spent four days very pleasantly with Reverend W. A. Green and his people of Roxie. Brother Green is alive and on the job. We remarked to some of his members that they would have to see that his field grows rapidly in order to hold him. We were very much pleased with the spirit manifested by the pastor and by the people of Roxie. Much sickness in the homes and the membership and some deaths necessitated the calling off of the meeting until some later date. We were just beginning to reap. It is very probable that this Church will have half time services another year.

Associational Pastors' Conferences

Reverend T. W. Green, Enlistment for the first district, has started a movement this year which will mean much to the entire State if continued. He has been, and is seeking, to organize the pastors of each association into monthly conferences. This, however, had been begun in just a few associations of the State prior to Brother Green's entrance upon his enlistment work. It is our conviction that if there could be a live pastors' conference in every association of the State that our work would become very efficient within the next ten years. It would enable us to put on constructive programs, uniform programs, and work in co-operation in the carrying out of the plans of the denomination.

There is great need just at this time that these conferences shall be formed and that regular meetings be held. In this Budget and Stewardship movement, it will be impossible to do effective work in all of the churches unless the pastors in each association shall have a common mind and work in unison for the development of the Budget and Stewardship ideal.

In working this out, we should keep one thing in the forefront. That one thing is the advancement of our Lord's work. There is no doubt we feel, on the part of any active thinking pastor but what this Budget system and Stewardship program is one of the most far reaching steps that we have yet made as a denomination. We can say with reference to our denomination work and plans in the past somewhat as Paul said in writing to the Church at Corinth, when I was a child, I thought as a child, but now that we have become men, we are putting away childish things with reference to our denominational work and are looking at the whole Kingdom program as a unit. We have grown rapidly within the past three years and a half and with this Budget and Stewardship program before us, there is possi-

bility for much larger growth during the next five years.

Baptist Record Month August

The Baptist State Convention Board in its December meeting, 1922, recommended that we look upon February and August as Baptist Record months in our denominational program. August is just about here. While we have made a good start during July in obtaining new subscriptions, yet there has not been the concerted effort which should be put forth during the month of August. The main thing in obtaining subscriptions is simply to put forth a strong, systematic and united effort. We are finding that the people will subscribe for the paper when properly approached. We appeal at this time to every pastor in the State to do his best for the denominational paper.

UNIFORM PLAN AND PROGRAM for the BAPTIST ASSOCIATIONS OF MISSISSIPPI

By N. T. Tull

We have been asked to re-print the Uniform Plan and Program for the Baptist Associations of Mississippi, which was adopted by the great majority of the Associations last year, with slight modifications to meet local situations.

There are two outstanding features about the plan. The first is, the condensing or classifying of the reports made at the Annual Meeting of the Association under the three heads: Missions, Education, and Social Service. This plan makes it possible to give impartial attention to every phase of our work during the limited time usually devoted to the annual meeting. The second feature is, the creation of an Executive Board composed of one member from each church belonging to the association, with provision for quarterly meetings of the Board. This plan enables the association to really conduct a plan of work covering the entire year, and it also makes the Executive Board of the association representative.

The plan may be presented to the Association in the following form of resolution:

Uniform Plan and Program

Realizing that the work of our association should be made more effective during the entire year, and that matters presented for consideration at our annual meetings should be more condensed and better classified, your committee begs to submit the following recommendations:

1. That the program of the association in its annual meetings be conducted under three general heads, namely, Missions, Education, and Social Service; all mission work, in the association, in the state, and beyond the state, to be considered under a general report on Missions; all educational work, associational, state, and southwide, to be considered under a general report on Education; all social service work, associational, state, and southwide, including Hospital work, Orphanage work, Goodwill Centers, Ministerial Relief, Prohibition and kindred subjects to be considered under a general report on Social Service.

2. That a Committee on Committees be appointed and announced by the moderator before the close of the first session of the association, whose duty it shall be to select all committees to serve during the sessions of the association including the following:

(1) A Committee on Nominations, whose duty it shall be to nominate all boards and standing committees of the association.

(2) A Committee on Time and Place of next meeting, whose duty it shall be to recommend the time and place, the preacher and alternate,

for the next annual meeting of the association.

(3) A Committee on Resolutions, whose duty it shall be to prepare and introduce resolutions of appreciation, and to receive and report back to the association, with or without recommendation, such resolutions as the body may order referred for review.

(4) A Committee on Statistical Summary, whose duty it shall be to prepare from the associational letters a summary of important statistics to be read before the association, or placed on the blackboard for information.

(5) A Committee on Obituaries, whose duty it shall be to prepare and present to the association an appropriate memorial to all deceased members.

3. That the committee on committees shall announce all the above committees as early in the sessions of the association as possible.

4. That the following boards and standing committees of the association shall be elected each year:

(1) An Executive Board of the association, composed of one member from each church holding membership in the association, the members to be chosen from nominees selected by the various churches, the committee on nominations naming the member from any church failing to suggest a name; the officers of the association and the pastors of all churches belonging to the association, when not actual members of the executive board, to be recognized as advisory members, without voting power.

(2) A Committee on Missions, whose duty it shall be to study the whole subject of missions, and prepare the general report on missions for the next annual meeting of the association.

(3) A Committee on Education, whose duty it shall be to study the whole subject of education, and prepare the general report on education for the next annual meeting of the association.

(4) A Committee on Social Service, whose duty it shall be to study the whole subject of social service, and prepare the general report on social service for the next annual meeting of the association. This committee shall also co-operate with the law enforcement authorities and other agencies that seek to improve moral and health conditions within the bounds of the association.

(5) A Committee on Order of Business, whose duty it shall be to arrange each year a suggestive program for the next annual meeting of the association, along the lines set out in these recommendations, and publish same in the newspapers circulating within the territory of the association at least two weeks before the annual meeting.

5. That the three general reports to the association, namely, Missions, Education, and Social Service, shall each be presented in three consecutive periods, as follows: (1) Presentation of special interests covered by the report; (2) General discussion of the report; and (3) special address on the general subject.

6. That the executive board of the association shall meet in regular sessions quarterly, preferably on each fifth Sunday and Saturday before, at which time such matters as claim the attention of the board shall be considered, and a well planned program carried out, covering devotional, doctrinal, inspirational and educational features, as well as discussions on church and denominational plans, at which meetings a large representation from every church shall be invited.

7. That the executive board shall report to the annual meeting of the association each year the work done during the year, together with suggestions and recommendations.

8. That the constitution and by-laws of the association be so amended as to provide for the carrying out of these recommendations.

SOME COMMENTS Annual Meetings

The annual meetings of our associations have greatly increased in attendance and interest during the last few years. One reason for this is the fact that the associations have nearly all reorganized on county boundaries, making it easier for

(Continued on page 8)

KEEPING UP WITH THE PROCESSION

By F. W. Smith in Gospel Advocate

There is situated on the banks of Lake St. Clair, into whose clear waters the writer has gazed, a village adjacent to the great city of Detroit. This is principally the home of the rich and those who are trying to make a show that they belong to that class.

A bank official who had embezzled something like fifteen thousand dollars of the bank's funds of that wealthy and aristocratic village is now behind the bars, and from his pen has come the following warning to the world, appearing in the Detroit News, April 23:

"When I was a young man, I pasted this epigram in my pocketbook: 'Always pay as you go; but if you can't pay, don't go.' I underscored the 'don't go' heavily two or three times. I still think there is a world of wisdom in what I wrote back in the days when I had my future before me. The trouble is, I didn't live up to it.

I seek no sympathy; I will not have sympathy. I simply desire to offer a word of advice to the rest of my fellow men who are and will be tempted as I was. And I feel I have a right to give this admonition, because my advice is not cheap. It cost me my honor and a good reputation to come to the point where I feel I have a right to speak as I do.

I fell—I fell because I was afflicted with the disease common to most of my fellow men—the desire to keep up with the crowd. I think if you examine the matter thoroughly, you will agree with me that that is the curse of our age, the one thing which more than anything is ruining the character of our men and women, the acid which is corroding our national life. I can see the stain of that acid on many a Detroit. You see, I have become a kind of expert in detecting that stain, for I succeeded in discovering it on my own soul.

You start with a Ford automobile, and then your neighbor blossoms out with a Buick or a Packard. Life seems pretty cheap until you can match his Buick with another Buick.

Or you have a modest bungalow on a street where workmen live, or a flat. Your friend lives in Grosse Pointe in a house which the agent shows "by appointment only," and in a neighborhood where evening dress is prescribed by an unwritten law. You cannot rest until you have a place there, and are a willing subject to that law. The word "exclusive" strikes a responsive chord in any selfish heart.

How did your friends get in the position where they could afford to live in such a community and be listed in the Social Register? You hear that some of them struck it rich by close bargaining. Money begets money. The thing is to have some money to begin with. Here is where temptation steps in!

Your wife meets the wives of your acquaintances. You hear how such-and-such a fashionable tailor makes their gowns at fashionable prices. She is invited, perhaps, to luncheons at the Country Club, and perhaps the hostess is kind enough to send around her limousine to pick your wife up. How you long for the ability to tell your wife to go ahead and give a party in return without bothering about the expense!

Keeping up with the Joneses—that is the cancer that is destroying the souls and reputations of men! The Joneses may have established their stake by plugging along in the beginning, earning their right to spend.

It takes tremendous will power to do that. When it is too late you find that you can't save and make a splurge at the same time. You can't have hot house flowers, individual chauffeurs and valets, unless you start out with the garden variety of blooms, drive your own car, and dress yourself until your bank account justifies the frills.

I have given, in what I have just written, a sketch of my own life. I know now that the frills for which I panted would have proved to be but empty vessels after all—pretty to look at, or to fool the crowd with by their tinselled glitter,

but containing not a drop of the soul-sustaining liquor of life. I would have been still thirsty for the real things which were in my grasp when I was a young man and my better self wrote: "Always pay as you go; but if you can't pay as you go, then don't go."

The most important word in the English language is "No." I remember reading in the North American Review of a man who stood his little son on the table daily and made him say "No" a hundred times. That is where I failed; I could never learn to say "No."

I know now that it does not matter what a man appears to be. It is what he is that counts. It is one thing to know right, quite another thing to live it. Don't try to fool God in your own conscience. It can't be done!

I repeat: I believe I have earned the right to give some heartfelt advice. The bars that confine me in this jail remind me of the price I have paid. I couldn't be flippant if I wanted to when I see the sunshine on the floor, filtering through the iron bars, and when I think of the loyal companion sitting amid the ruins of what I meant to be.

I stand on the threshold of threescore years. I want to give a message to the boys of twenty-one. I want to tell them what I wish I could have heard and heeded myself when I was twenty-one; and, above all, I want them to believe the speaker is sincere. Maybe they will, when they picture themselves in my place—now!

Don't let the dollar sign take the place of character. Character and faith will buy more happiness than all the world's wealth. Many a man goes down because he cares what people think. Go straight, and it won't matter what people think or do.

Some people go through life without doing a wrong. Some do little that is right. Some do more right than wrong, and some do more wrong than right. But remember, one wrong does not right another wrong!

If the world is not growing better, it is because people try to live the lives of others instead of their own. If every one examined himself for faults and corrected them, instead of trying to find the faults of others, the world would be better off.

Do good because it is right, not for a reward. Virtue is its own reward—a truth which we overlook because we hear it so often. And if we do not profit by a truth, we have committed an unpardonable offense. Wrong, on the other hand, brings its own punishment. Don't deceive yourself that a hidden wrong can result in a clear conscience or that the wrong cannot affect your life because the world does not know about it. To keep just within the law is poison to one's soul—eventually it will kill!

I know the truth in all its nakedness now! I wish others would profit by my example. It would take out the sting of it all—a little. Don't complacently bask in the sunlight of an escaped conscience. There is always a day of reckoning, and it is only a matter of time.

Because some men have been great and have failed in the end, don't you think you can become great by aping their virtues without avoiding their sins. Napoleon, it is worth while to remember, was a great general, but a mighty poor philosopher.

Don't think you are too small to create an influence or too big to make a mistake. Don't depend on your own strength—man is not infallible. Trust in God, who never errs.

It would serve us all better if we thought more about God than about Jones' Packard. Don't frown on churches and the Salvation Army. Support them rather than dance halls, and see how quickly the community will be made better and happier. Don't go through life in thoughtless seeking after pleasure, but get serious once in a while and spend some time in serious thinking, praying, and right living, and in doing something worth while.

Don't be satisfied to be anything short of a real man. Halfway right is more than halfway

wrong. It does not matter that you are not understood; the important thing is to understand yourself.

Pick out the fixed star in the constellation of humanity and keep your mind on it.

Christ was the best man who ever lived, because he had more God in him than any other man. Shakespeare was three hundred years ahead of his time because he had more genius than his contemporaries; he is still the marvel of his admirers. We can't all be Gladstones, Victor Hugos, Washingtons or Lincolns or Roosevelts, but we can all be real men and women, and that is what counts.

Loyalty of a friend is a rare jewel in the human galaxy of friends. The only real enemy you can have in the world is yourself. The debt of true friendship can only be repaid by the same kind of friendship.

Remember the proverb: "Better is a crust of bread with love than a stalled ox with hatred therein."

A man cannot run a race with a chain around his ankle. Neither can he gain success and at the same time hang on to a besetting fault. As a chain is no stronger than its weakest link, so a man is no stronger than his weakest point. Don't confine your thoughts to this life; forget not that there is an eternity to cope with. As Billy Sunday says: "Life is only the sunrise."

Don't think that because a man falls there is no good in him. Evil may predominate for a time, but honest effort will put a man on his feet, and in time it will crowd out the bad just as light crowds out the darkness. If I were to give my life for the betterment of mankind, it would be to make the countless hordes of young men and women have an honest purpose instead of pursuing an aimless life of pleasure.

The envy of your neighbors, because you have a mansion, limousines, and a whole tribe of servants, and because a millionaire feels he may "safely" invite you to his home and meet his friends, cannot ever compensate for the loss of your self-respect, an uneasy conscience, and a slipping soul. That is the message I want to give! I think it is a bit of advice most needed in this day and age. It could have saved me, had I lived up to it.

He who waits for a shock to bring him to his senses will sooner or later come to grief. I have had two beginnings: one when I was born, and the other when this thing happened to me. Don't think these thoughts I have expressed compose a preaching. They are only a message to floundering humanity from one who has fallen short of an ideal. I hope to go strong to the finish.

There are two kinds of covetous people—viz., the kind that covet money for money's sake, to hoard it, and all the pleasure they derive from it is the knowledge of possessing it, and then the kind who covet money that they may spend it upon the lusts of their flesh (James 4:2,3), and who are straining every particle of their being to get money.

The article by the man behind the bars is worth its weight in gold if heeded by the world, and it is given to our readers with the hope that it may do good.

Dr. J. B. Gambrell was a member of the Commission on Social Service. After he was elected President of the Southern Baptist Convention at New Orleans he delegated me to represent him on the committee. I could not do that, but I did the best I could. Dr. A. J. Barton of Alexandria, La., is chairman. After he prepares the report there is not much left for the balance of the committee to do.

I want every one that has an Annual of the Convention at Kansas City to turn to page 101 and read the fifteenth annual report. You can get copy by sending address and 10 cents to Dr. R. B. Gunter, Jackson, Miss., to pay postage. There are 480 pages, all good reading matter, and valuable for reference. I missed the Convention this year, and I enjoy reading the proceedings.

W. H. PATTON.

SOME THOUGHTS ON PRAYER

By J. S. Hardaway

"Whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye shall ask anything in my name, I will do it."

What did our Lord mean when He spoke these words? The words are plain and easy to understand, if we interpret them as words are usually interpreted. Plainly interpreted, they are a promise from our Lord to hear our prayers, and grant us what we ask. "Ask what ye will, and it shall be done unto you."

There is a time of drought. The farmers see ruined crops if it continues. Godly men ask that prayer be offered for rain. The wiseacre shakes his head and says, "It is useless; clouds and rain are under law; and God does not change His laws in answer to prayer." Yet a man can make an engine that will run forward if you push in one clutch, and will run backward if you push in another. The man controls his machine, but God cannot control the clouds which He has made.

Governor McLeod of South Carolina issued a proclamation calling on the people of the State to fast and pray on Sunday, June 10th, for the conquest of the boll weevil. A preacher in Charleston, S. C., pronounced the Governor of the State "silly" for issuing such a proclamation. That is the nature of his faith. In 1918 the Germans were making their great drive to force their way through the French lines to Paris. Day after day, they pressed their way forward. It seemed that there was no stopping them. At that crisis our beloved President called on our people to fast and pray that the German armies might be stopped and driven back. The day of prayer and fasting was May 30. Not a foot of advance did the Germans gain after that day. Steadily they were driven back before our armies until they capitulated on November 11, 1918. We forget so soon.

I honor the faith of Governor McLeod and of Woodrow Wilson. Prayer deals with the supernatural. Prayer lays hold of unseen forces. Prayer believes the promises. Prayer believes that "God is, and that He is a rewarder of all who diligently seek Him." Prayer "asks," "seeks," "knocks"—assured that He who promises to hear is able to grant our requests. The greatest need of the Kingdom of God on earth today is faith in the living God, and prayer based upon that faith.

"Have faith in God. For, verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

We emphasize a working church, but what we need is a praying church. A working church does not always pray; but a praying church always works.—Biblical Recorder.

WILL DENOMINATIONAL COLLEGES FOLLOW THE EXAMPLE OF THE STATE UNIVERSITY AND CLEAN OUT?

The heart of every true Texan beat with double pride and satisfaction when the news was flashed over the wires last week that the Board of Regents of the State University at Austin passed a resolution, and passed it unanimously, declaring that no infidel, no agnostic, no unbeliever of any kind should be permitted to occupy a professorship in the faculty of that great school.

At the same time, something was happening over in Tennessee. Dr. H. A. Morgan, president of the State University, located at Knoxville, fired out, peremptorily six professors in one day. The press dispatches from Knoxville report the following:

"The internal fight among faculty members of the University of Tennessee, which has resulted in the dismissal of six professors, started over the doctrine of evolution, Dr. J. William Sprowls said in an interview today. Sprowls was the first of the professors to be discharged by H. A. Morgan, president of the University."

One of the humorous things about the firing of these six professors is, that one of the evolution professors was down in South Africa hunting for the Amoeba, the thing that Dr. Potat, president of Wake Forest College, North Carolina, says is the original ancestor of all things, man and animal. The professor down there, hunting the Amoeba in South Africa, hasn't heard that he has been beheaded yet. It is exceedingly gratifying to see our State Schools responding to public sentiment. They know—the administrators of these schools know that the people who pay the taxes are not going to support or permit the teaching of infidelity in their schools. Now, would it not be wonderful if the presidents of our denominational schools should profit by the examples of the presidents of our state universities? We will see what we see.

A WEEK'S RUN FOR BLUE MOUNTAIN

By Eldridge B. Hatcher

I had taken some previous run outs for the college, but I will belabor the reader with a recital of simply the last one,—although to me the previous ones were equally as interesting.

I headed for Houston last Friday morning. It was my first encounter with the town, and one of my first sights was that of the portly, alert pastor, Rev. D. W. Hodges. He was doing the double-quick for the Bob Jones meetings which were to begin on the following Sunday. However, he caught his breath long enough to drop into my ear some names of Houston girls who might be induced to attend that college which is the finest in—well, never mind about its location just now.

I shook the hands of some former Blue Mountain graduates, found them, of course, the shining lights in the Houston firmament, talked to several girls and fathers and mothers, pointed out the glories of Blue Mountain, dropped into the Bob Jones evening choir practice at the tabernacle, and dropped into a seat in the outgoing train at about eleven o'clock that night.

The next day was Saturday, and that meant a Saturday preaching service about seven miles from Weir, at which town I stepped from the train on that morning. Inquiring of a gentleman on the street as to the residence of the pastor, Rev. H. M. Whitten, he informed me that he was the original gentleman himself. He at once assumed full authority, gave me the names of some prospective students for a certain world-famed institution of learning in North Mississippi, told me to get through with the young feminine prospects and be in my room at the hotel at 1:30 P. M. ready to go with him out to his country church and preach for him at 3 P. M., and before I could come to my senses I had promised him that I would go.

I rapidly made the rounds of my fair prospects, warned them and their parents against the disaster of their not going to Blue Mountain next session, and at 1:30 o'clock I deposited my frazzled self in Brother Whitten's fine Sedan and soon it was good to see the old folks pulling across the church yard for the church building. It was fine to grasp their hands and look into their kind faces and in a few minutes it was my privilege to stand up in church and, by some homiletical remarks, to show them the mistake their pastor had made.

But I discovered that they had made no mistake in the choice of a pastor. A little later I was on the train and inwardly congratulating the Weir field (of four churches) on the sturdy, kind hearted, devoted pastor at their head.

Kosciusko was my next objective, and already the pastor, Brother A. T. Cinnamon, had lassoed me for the Sunday morning sermon. But I held on to a few of my rights and marched into his Sunday morning men's class and heard him deliver a very informing, interesting address. As to that Sunday morning church congregation I can say that among its many shining qualities one was the presence in it of a number of former Blue Mountain graduates and also of a small army of Blue Mountain friends. As they seemed so positive in their advocacy of Blue Mountain

as being the greatest school in all the Western Hemisphere—or some such section—I decided not to raise a dispute there in the church and accordingly I accepted their verdict.

That night found me standing in the vestibule of the Baptist church at Durant with its new young pastor, Rev. J. M. Metts, explaining to me that he expected soon to begin a revival meeting in the church and asking me for a sermon with one or two windows in it opening towards the revival. He talked so earnestly and had such a light in his eye that I agreed and in a few minutes I was on the pulpit blowing my little evangelistic trumpet.

Four weeks old is that pastorate and that Durant church is quickly learning that they have a youthful pastor with a dynamo in his interior and that they must lubricate their locomotives if they would keep up with him.

On the next day he escorted me to several homes and when I would sound the Blue Mountain bugle he would say "Amen". That afternoon I jitneyed 18 miles to a farm home there to find a fair girl yearning for a higher education but with her parents unable to send her. Ah, the tragedy of it, and I kept meeting the like of it nearly every day. What will she do? Probably take a little five or six months' graded school out in the bushes at a driveling salary, delude herself with the promise that from that she will save her money for college, and then with money saved at the end of the session, decide that she must take a little school for another year, and then—yes, then, with college no nearer in prospect than at the start, and with some young chap knocking at her heart's door for matrimonial entanglement—she will decide "What's the use of trying longer?" She shuts the door to her dream of college and higher culture and starts hand in hand with the urgent youth down the narrow track of the years. What stories I could tell! What heart breaks I have witnessed! What inspirations I have gathered!

But stop; this is a chronicle, not a sermon.

Thursday morning I stepped from the train at McCool and inquired for a stranger—the Baptist pastor, Rev. D. I. Young. I located him in the drug store. He seemed so quiet and gentle at first that I thought the way was clear for me to have my own way during the day, but in a few minutes he was giving me directions, as if he had hired me for the next six hours, telling me where I was to go, the people I was to see, adding to these commands the information that I would be at the Baptist parsonage at noon for dinner. I discovered that my traveling was to be under his escort and in his dashing machine.

Out we started,—into this store to meet Dr. Blanton, and in here to meet Brother Fancher, and across the street to meet—but impossible is it to count up all the hands he had me to shake and all the friendly faces he had me to look upon. As to the girls we got signed up for Blue Mountain—well there were one or two small girls a few miles out from town who did not attach their signatures that day, but I am confidently expecting that on that historic day, September 19th next, when that tidal wave of fine girls sweeps in upon Blue Mountain, among them will be found some of the McCool jewels.

But that pastor. He got his hooks into my heart. The memory of my visit in his home and of the kindness of himself and wife, and of that trio of children, is a choice souvenir which I am keeping of my recent week's dash-about for the college.

These Mississippi pastors link themselves into my soul. How busy, self sacrificing, devoted, righteously ambitious, and heavily loaded they are, and how rich is our denomination in having such men along the firing line.

But there is not one of them satisfied. In fact a fire burns in their souls for ever-increasing training, and equipment and usefulness. They are men who study, and in most cases are eager to study more. They are our climbers and some of the top places are waiting for them,—if they keep climbing.

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Stewardship

God called Nehemiah to build a wall around Jerusalem, but God did not intend for Nehemiah to build this wall alone. In order that the work be completed in fifty-two days, every Jew must assume a part. Nehemiah was to act as leader and organizer of the great force.

Just as God called Nehemiah to build a wall around Jerusalem, even so has he called Baptist women to build a wall around His Kingdom.

He has raised up noble women to lead and organize this work, but as great as these leaders are, as consecrated as they are, as spiritual minded as they are and as faithful to duty as each one is, they can not alone accomplish the things that God has planned for Baptist women to achieve in this God given work, but to reach the goal they must have the support and co-operation of every Baptist woman in this fair land of ours.

God has left a brick in the building of this wall for each one of us to lay, and the mortar of which these brick are made are talents that He has entrusted to Baptist women.

Not all the same number of talents, not all the same kind of talents, not all the same ability or opportunity to perform those talents, but to each he has left at least one talent with the instruction to go forth and make others.

To some, not all, there comes today the call to give life and power to teaching a redeeming gospel in foreign fields, but there comes to each the call, to present the body as a living sacrifice, holy, acceptable unto God, that we might ever be found doing the will of Him who sent us, and neither poverty, ignorance, environments nor difficulties of any kind can excuse us from doing those things which God has planned for us to do. We are all stewards of Him and called to win souls for Christ.

Some day Jesus is coming back and he is going around this wall that he has left for Baptist women to build and he is going to see every brick that is left out, he is going to see every weak place left in it and he is going to ask why that brick was left out, why that place was left weak. Will it be because you and I were not faithful?

Sisters of mine, let us as Southern Baptist women, as Mississippi Baptists, as Baptist sisters all over this God given land, be found faithful to every trust, whether great or small. Jesus says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much".

Then let us as faithful stewards so give of our time, of our talents, our money, our possessions and of our leadership that when we are called to give an account of our stewardship the circle may not be broken, but may we as one great body of sisters laboring together with God, hear the "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord".

MRS. ZILPHA E. MANSELL.

The State of Ohio has a surplus in the treasury of \$24,000,000. It has been worrying along somehow or other for four years without liquor revenue.—World League.

WHEN A CHURCH NEEDS A REVIVAL

When the prayer meeting is thin and dull. Sunday night attendance small and when church festivals and entertainments are thronged and animated.

When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven.

When professors do not find time for home religion, but time for business, politics, society and for outings which give the devil his innings.

When devout saints feel despondent and discouraged and hardly know what to do.

When novels sometimes called "serials" engross more time and thought than religious reading, or even the Bible.

When the one great business seems to be to get money to run the church, and it is transformed largely into a house of merchandise with the world.

When, regardless of God's wisdom in organizing the church as a consolidated body, with the maximum of spiritual power and the minimum of frictional machinery, it is reorganized into a confederacy of worldly clubs and trumpery societies, needing the executive ability of a railroad president to run them, with an abundance of oysters, ice cream and fun.

When flagging interest seems to require many rally days, holidays and jolly days, often robbing the Lord of His day.

When the preacher instead of being a gospel specialist, under a special commission, is literary, secular and sensational; a smart trumpeter of "new thought," booming every worldly craze up to date.

When the pulpit issues no impassioned life and death appeals to sinners to flee the wrath to come, and no agonizing prayers are offered in their behalf, indicating a falling away from the faith once for all delivered to the saints.

When the unconverted fall off from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

When for a long time no sinners have been converted and neither saint nor sinner seems alarmed, so that we have "a passionless church and an indifferent world," and God and angels look down on a "church asleep with dying sinners in her arms."

Then a revival is needed.—E. P. Marvin in News and Truth.

On the 1st day of August we will begin a series of meetings at Davis Memorial, Jackson, Miss., and we earnestly desire the prayers of the brotherhood. Dr. B. H. Lovelace of Clinton will do the preaching. The Lord is blessing us in many ways but brethren we have so many who are lost and it is this reason that we plead for the prayers of the brethren.

Yours in Him,

B. W. HUDSON, Pastor.

The Columbus, Ohio, building department reports 607 permits for June, 1923, with a total value of \$1,567,500, as compared with 526 permits in June, 1922, with a value of \$1,262,400.—World League.

(Continued from page 5)

all the churches to reach the annual meetings. Another reason is the fact that the programs have been better arranged and the reports have been more instructive.

We will again this year prepare fresh, up-to-date, informing matter on the various phases of our work for use in the reports that are to be used in the associations. These reports are never intended to be used as prepared by us unless it is the desire of the one appointed to present the report to use it without change. The idea is simply to get together the first-hand information that the people want.

A large place and a good hour should be given in the annual meetings of the associations this fall to the presentation of the interests involved in the great 75 Million Campaign. The plans for the Budget-Stewardship Campaign, intended to re-enforce the 75 Million Campaign, will be in shape to announce by that time. Let every pastor and every church begin early to agitate the matter and get big crowds of people from every church to attend the meetings of the associations this fall.

Quarterly Meetings

The purpose of the Uniform Plan will never be fully realized until the quarterly meetings become a permanent feature, just as much so as the annual meetings. It should be the purpose of the pastors and leaders in all the associations to perfect the organization of the association to where it will really be a functioning body, doing business all the year. This can be made possible only through the activity of the Executive Board.

The quarterly meetings should be well planned and thoroughly advertised. A large representation from every church in the association should attend each of these meetings. The programs during the year should be made to cover every phase of church and denominational work, giving major emphasis to some different subject each quarter.

Grouping of Churches

The executive board should group the churches of the association around strong centers, and encourage extension work from the stronger churches among the weaker churches. In this way the problem of church efficiency can be solved in many associations by use of the forces within the association without outside assistance.

Co-operative Committees

The executive board should ask each church to appoint a co-operative committee to work with the executive board member in bringing the church into full co-operation with the plans of the association and the denomination at large. This co-operative committee should attend all quarterly meetings of the executive board and the annual meetings of the association, and lead other members of the church to do so.

Ohio has had prohibition four years. In Columbus, its capital city, the bank clearings for the first half of 1923 are the largest in history—\$410,981,900, an increase of over \$50,000,000 over the first half of 1922, and nearly \$46,000,000 in excess of the first half of 1920, previous high record.—World League.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

South Mississippi Assembly Report

Last Friday night closed the session of the South Mississippi Assembly for 1923. We may have had as good before, but those of us that have been attending for some years feel that no better assembly has ever been held in the state. It was inspirational all the way through and mingled in with the inspiration was just simple, sound and modern methods that made the inspiration the more effective and lasting.

How we wished that every Baptist Steward could have been under the influence of Dr. Agar with his practical common sense methods of advancing the kingdom of our Lord. He is great and if you ever have the opportunity of hearing him take advantage of it.

Dr. Powell thrilled us as he did at our State Convention at Columbus and on Friday morning in the consecration service that he held about one hundred of Mississippi's brightest and best young people put their life on God's altar. It was a great hour for us and one that will not soon be forgotten by the ones who were privileged to be in the meeting.

Dr. Davidson, the youngest man among us—according to Dr. Powell's definition of youth—in his sun-set services, through his stories of the weddings of some of our greatest Missionaries, lifted us up into another world of love and joy and made us wish too that we might be numbered with those who have wrought so well in Kingdom service.

Mr. Reynolds led us in the singing and along with this phase of his work his conferences on church music was most helpful to us all. Mr. Reynolds advocates the idea of Southern Baptists putting into the field men who can be called on by our churches to come for a week's Training School in music. Not to have a "Singing School" but to instruct along the lines of ways and means of getting the best out of our song service, etc. It is a needed work and we welcome the idea and fulfillment of it.

And Mr. Roper, what shall we say about his work? Just this: we haven't heard such piano playing in three years, which means not since we heard him three years ago when he was with us in our assembly, and this time he must have been a little better than then, for he has had three years extra practice. He gave us some mighty good music and during recess through his efforts some of our young people were taught many valuable things about sacred music that they would never have gotten.

Miss Mather added much to the success of the assembly through her class work as well as through her conferences with the young ladies and all appreciated her most inspiring address on Friday morning.

These were our out-of-the-state workers. We will not take time to talk about our own folks, but this much should be said in their behalf and that is the untiring efforts on their part has its valued place in the success of the assembly.

Stunt night was Thursday night, and we had a great time then. For an hour we were entertained by our young people from different unions and we laughed and enjoyed it. We gave a South Mississippi Assembly pennant to the union having the best stunt and the judges gave it to the Woman's College B. Y. P. U. Their stunt was "Changing a 'Flapper' Into a Human Being".

The Pageant on Thursday morning given by the Ann Hasseltine B. Y. P. U. of First Church, Laurel, was one of the mountain peaks of the assembly. They presented "What God Would Have To Happen". Your union should give that in your church. Write for copies of it.

The out-door and the in-door social and athletics led by Mr. and Mrs. McCall made the afternoons full of something interesting for our young people and that idea of having these under special supervision will make our assembly better and more largely attended by our young people. The tennis, in-door baseball, swimming and social hour were the main things that were given attention and if the demand is great enough another year we will add to these.

We had our watermelon cutting Thursday afternoon. Fifty nice melons were destroyed by about two hundred watermelon eaters. This is an annual affair and one of the things we look forward to every year.

In addition to the fun and inspiration, we had splendid results in our class work. We put the premium on that phase of our work and we can only speak for the B. Y. P. U. Department with reference to classes. We had enrolled in our seven classes one hundred and forty (140). These were earnest workers for the most part and did splendid work. The union that sent their leader or president or representative will profit by the investment.

We say to you who did not have the pleasure and privilege of attending this year, you missed a great meeting, and to prove it the program committee promises that next year the program shall be as good as this year, and so you may come and judge by it what you lost this year.

To Pastors and Presidents

August is "Baptist Record Month". We purpose this month to increase our subscriptions a hundred per cent if possible. This can be done if the pastors and presidents will co-operate. Pastors call on the B. Y. P. Us. in your church to help

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The task of winning to Christ is supremely glorious. We are saved in order that we may save; we are ourselves chosen and redeemed through divine love that we may win others to love the great Saviour and to know the great salvation.—Winning to Christ.

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in this campaign. Presidents offer the services of the B. Y. P. U. to the pastor and show him that the B. Y. P. U. is the TRAINING SERVICE of the church, trained to do the work of a church member.

HON. W. S. NEAL

Yielding to what appears to be county-wide solicitation, Hon. W. S. Neal is announced as a candidate for Assessor of Hinds county, an office which his friends delight to say was once held by him with honor to himself and profit to the county. Mr. Neal asks that his friends be thanked for the interest they have manifested in him and requests that they be assured that their support and influence in the coming Democratic primary will be deeply appreciated.—Adv.

A LITTLE SERMON

Passing along the way one day a woman was seen to be sweeping a section of her neighbor's walk. Looking closer, it was observed that the terrace had commenced to wash and the soil coming down on the neighbor's walk washed over on to the walk of the woman who was sweeping. She could keep her own walk clean only as she swept away the wash on her neighbor's walk. Then this little sermon came to the passerby: We keep ourselves clean and in health only as we help to protect others against dirt. We keep ourselves morally strong and pure only as we seek to protect others against vice.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

AMORY MEETING

A great meeting just closed at the First Baptist church, Amory, Miss. We started our meeting July 8th and closed July 22, Austin Crouch, D.D., of Atlanta, Ga., doing the preaching. J. W. Jelks of Macon, Ga., led the song service. This was in every way a great meeting. Results, 23 for baptism and 6 by letter, making 29 additions. Dr. Crouch is one of the greatest Gospel preachers in the South. This was his fifth meeting in Amory, the fourth meeting he has been with me: two meetings with me at Union Avenue Baptist church in Memphis, and two with me here in Amory. J. W. Jelks, evangelistic singer with the Home Mission Board of Macon, Ga., is the greatest song leader that has ever been with me in a meeting. He had a Junior Choir of 120 Juniors and Intermediates. He had a story hour every evening at 7:30 with the children, at which meeting there were from 130 to 185 in every service. Jelks is a great power in a meeting and the greatest crowd gatherer I have ever seen. He is a blessing to any church that may be fortunate enough to secure his services. Old and young alike love him. We have had about 100 additions to this church in less than a year, with 52 by baptism.

W. R. FARROW,

Pastor.

SHERMAN MEETING

We have just closed a very gracious meeting here. Brother J. T. Robinson of Pontotoc was with us

for eight days, and he proclaimed the word of truth in a wonderful way.

We have only a few people in Sherman who are not Christians, so our meeting was conducted with a view of helping the Christians. We had fifteen professions of faith.

I consider Brother Robinson one of the greatest preachers of the day. He believes the blessed old Book and preaches it all the time.

We are moving this week to Ackerman to take charge of the church as pastor August the first. We beg the brotherhood everywhere to pray for us in our new field of labor.

The people of Sherman are as splendid people to labor with as can be found anywhere. No pastor could wish for better co-operation than we have had during our three years of labor here. We regret to leave them, yet we are willing to go where He leads us.

This field is open for some good man who has a mind to work. It is a half time church, with good home, garden, pasture, and surroundings unsurpassed. The church would be very glad to get in touch with some one at once. If you know of a good preacher who you think would like to come to this section, please write Brother D. C. Langston.

Yours in Him,

H. G. WEST.

PHILADELPHIA

The Lord has answered the prayers of many of His children in my restoration to health, and I am very grateful to God and to my brethren. The operation at the Baptist Memo-

rial Hospital was very successful, and they were very kind to me.

I am sorry that I had to cancel all of my meetings and extra work during the summer, but I have purposed to be a better servant in the future. I hope to be able to help wherever needed from this fall, and shall be glad to do all that I can to help bring victory in this last year of the Campaign.

W. RUFUS BECKETT,
Philadelphia, Miss.

FRANKLIN COUNTY REVIVAL

For the past year the church at Meadville has been planning and praying for a county-wide revival. And I must confess the Lord has abundantly answered our prayers. We have just closed a ten day meeting at the county court house with Dr. E. D. Solomon preaching and the good Lord just loosened up that old stammering tongue and how he did preach. If any county has a real piece of old time gospel preaching needed send for Ed Solomon and his Bible and if they will pray God will sure bless the county. The Armstrongs are in Europe, so we missed them from Dr. Solomon's party, but we had good singing. I say good singing for we had quite a number of baptisms and several that will join other churches of the town and when folks are being saved anybody can sing. The negroes came in great droves and occupied the gallery, hence some more singing of the first rank. I may say that this humble pastor is of the impression that we can do lots

to check the "Northern drive" of the negroes if we give them a chance to hear the white man preach and all of us show a deep interest in his soul's welfare. I say again, we had good singing, for at the close of the meeting we all sang and put lots of emphasis on "Do" and "Me" and in five minutes of time raised \$465.00 to help Brother Ed on his way with the good tidings. Miss Georgia Covington of Lucien was pianist and there is none better in our midst. Two of the finest young men of the county decided to preach and many of the young women gave up to do as the Master shall direct. Brother McLaney from New Orleans proved himself to be a par excellent personal worker.

We are on the go for the summer for the Master in Franklin county. Pray for us that God will use us to lead this county closer and closer to the Master.

Yours in Christ,
W. A. GREEN,
Pastor.

First Undergrad: "What shall we do?"

Second Undergrad: "I'll spin a coin. If it's heads up we'll go to the movies; tails we go to the dance; and if it stands on edge we'll study."

From Drafted to Drafter.—Hospital Caller.—"Poor man, you certainly have been all shot up."

The Victim.—"Yes, I had so many bullet holes bored through me that the boys behind me complained of the draft." — American Legion Weekly.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Equally Guilty

Every law-abiding person justly frowns upon the person who will sneak around in the dark places and sell intoxicants of any kind, since every kind is prohibited by law. That is just as it should be. But what about that person who sneaks around in the same way and buys the liquid poison? Whenever our thinking machinery shall become accurately adjusted, the buyer of the outlawed stuff will be regarded as low down as the seller, both being essentially lawless. Also equal punishment should be meted out to the two, because each is a partner to the sale—each is necessary to complete the sale. If the purchaser could prevent the sale and does not do so, he is logically **particeps criminis**.

Let us go just a step further into this matter. Those ladies, whether in high or low society, who smuggle into their homes any liquors forbidden by law, although it be for the purpose of making cakes or for medicine, is equally guilty with the old toper who by stealthy steps under cover of midnight darkness secures a bottle to drink. Both are law violators—they are lawless. Either one would violate any other law to accomplish selfish ends. If we obey only the laws we like—that means anarchy. William Jennings Bryan says: "The man who patronizes the bootlegger is a grade lower in the moral scale than the bootlegger himself. The bootlegger sins for money; his patron puts his love of liquor above respect for law." Charles E. Hughes, Secretary of State, says: "Everybody is ready to sustain the law he likes. That is not in the proper sense respect for law and order. The test of respect for law is where the law is upheld even though it hurts."

The President's Historic Address on Prohibition

The address of the President of the United States at Denver, in which he discussed the prohibition law, was a masterly oration and will be historic. It was clear, frank and comprehensive.

The President said that the prohibition amendment will not be repealed, that any changes in the Volstead law will be in the direction of effective enforcement and will not look toward moderation, and that it is the part of wisdom to recognize the facts as they stand.

He challenges the moral right of any State to nullify its own sovereignty by compelling general police intervention on the part of the Federal Government which should be unnecessary. The fact that the States have almost unanimously passed enforcement laws providing for co-operation with the Federal Government is recognized and appreciated. The tendency of "communities in which the policy was * * * frankly accepted as productive of highly beneficial results

* * * so long as it was merely a State concern" to throw more and more of the burden of enforcement upon the Federal Government is deprecated. The States are urged to deal adequately with all violations of the law except such as relate to international commerce, collection of Federal revenue, prevention of smuggling and other phases of the problem which are peculiarly the concern of the Federal Government. The arousing fact is driven home that the issue is not now one between "wets" and "drys" but is rather a question of loyalty. Notice is served that the Federal Government can and will enforce the law in cases where State authorities abdicate self-government.

American citizens who have stocks of liquors bought before prohibition are urged to become total abstainers in order to put themselves on a democratic parity with those of less financial means.

The President's speech was received as it should be, with enthusiastic approval and evidence of a determination to "see this thing through."

A letter to the Manchester Guardian says: "If foreigners acting in sympathy and co-operation with the resisting and defiant part of the population make enforcement exceedingly difficult if not impossible, what then? Is this selfish alliance to prevail against the expressed will of the people? Or is America justified in attempting to crush it even if this involves departure from a valuable principle and long-established usage?"

"The course that she talks of taking threatens the liberties of other peoples, but she is being moved to take it because other peoples are threatening her own liberties."

Boycott the Bootlegger

As long as the public patronizes the bootlegger he will be encouraged to continue in his trade and will even resort to murder to profit by the traffic.

As long as Columbus persons continue to buy from bootleggers, crime with the rum runner as the promoter is bound to exist.

Putting a stop to cold-blooded murder of those employed to enforce the 18th Amendment rests with the people. Columbus can do its share by stamping out those engaged here in the illegal manufacture and sale of intoxicants, either through the courts or by means of the boycott.—Editorial, Columbus (Ohio) Citizen.

We see that Al Staton, Georgia Tech football star, is to go to Brazil as a missionary. Of course, we have known that Owen of Harvard, Aldrich of Yale and a few others were sissies but this is the first time we have caught up with Staton. Probably he is even mollicoddle enough

to be a prohibitionist. We suggest that preachers who talk to young people could find few better texts than are afforded by such great and modest college athletes as Owen, Aldrich, Staton and innumerable other Christian gentlemen of like kind.

Mr. Haynes, General Federal Prohibition Commissioner, is high in his praises of the Shriners who very recently held annual national Convention in the city of Washington. The impression given out by him, as carried in the Associated Press dispatches, is that no convention of this magnitude has ever been held in Washington where good order and sobriety prevailed to such an extent. This statement is supported by the words of two young men who live in Jackson. They say they never saw a drunken man nor smelled whisky on the breath of any person, though in Washington during the entire session of the Shriners.

"It is quite well agreed in Washington, says a correspondent of the New York World, that the next Democratic candidate for President must be all right on anti-prohibition grounds yet be unobjectionable to the prohibitionists of the country. This means that the candidate must be made of putty, and have no mind of his own. There may be such a man available, but the party is not going to nominate him; and it would be foolish if it did.

"As absurd a thing as any is the reasoning of the New York and New Jersey Democrats that they can swing the Democratic party to the 'wet' side, and from that they infer that wetness is universal. This is a common error."—Mobile Register.

The story is told of a scientist engaged in the archaeological discoveries at Luxor who picked up a sandwich near the excavations and immediately called around him a group of students. He then proceeded to orationize their attention directed to its wonderful state of preservation.

There were, as he pointed out, unmistakable traces of butter. Evidences of ham were plainly visible, and the bread was far from being petrified.

"Of course," he was concluding, "this sandwich is not now edible—" Just then another member of the

party ambled up and remarked: "I am sorry to hear you say that, professor. That is a part of my lunch."

A daring aviator has been startling Chicagoans by writing on the sky the name of a certain cigarette in smoke letters half a mile across. The entire city stopped and gazed gaping heavenward. One little tot looking at the growing letters exclaimed, "It's God!" His companion retorted: "Naw; if it was God he wouldn't be advertising a cigarette."

The prizes had been given out and the children stood in bored silence as the head-mistress introduced a famous speaker who was noted for his patriotic fervor.

Toward the end of his discourse he waxed eloquent.

"And, now, children," he cried, "if you saw your glorious flag waving triumphantly over the battlefield, what would you think?"

There was a prolonged pause, and the speaker smiled genially.

"Come," he said, encouragingly; "won't someone answer?"

A voice from the back broke the silence: "Please, guv-nor, I'd think the wind was blowin'."

When you make your will

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TO MISSISSIPPI VOTERS

On next Tuesday, the 7th day of August, the battle of ballots will begin, and rage throughout the day. When the smoke and dust clear away, there will be many disappointed people in Mississippi, and some jubilant. The sorest will be the losing candidates. But it is a day in which every true citizen is concerned, and while he has the opportunity, he should put into the matter his best thought and action.

A good citizen can hardly have any duty on that day paramount to going to the polls and by a patriotic vote serve his country with his highest ability. He should not allow his likes and dislikes to become the basis of action, but should see to it that proper qualifications in candidates constitute the basis for action. The exercise of the ballot is a most sacred and important duty of every citizen in any republic. So go up and vote like brave men and women, and do not be found in a class with slackers. If you do not vote, never more be heard complaining about corrupt officers or heavy taxes.

Can we not lay aside all personal likes and dislikes and put under our feet all business and social relations and customs and vote for the best candidate whether we like him or her or not? How would it do to cut out the names of all candidates for whatever office who are reputed swindlers, gamblers, profane swearers, libertines, liquor makers, liquor sellers, liquor buyers, liquor drinkers, liquor sympathizers, all who make a practice of getting off jocular and sarcastic flings at the policy and constitution of our government?

As for my part, I have determined not to vote for any person known to be interested in, or in sympathy with, the liquor business, or who is guilty of any of the above mentioned practices. There are perhaps some candidates on the ticket who should not be supported on the ground of general worthlessness, who have proven signal failures. Let us join hearts and hands and push forward the work of political purification in our beloved state. T. J. BAILEY,

"OVER THE TOP"

On the evening of June 29th I arrived at the busy town of Hazlehurst, where I was met by Brother H. C. Joyner. After a pleasant night spent in his home we set out to secure subscriptions to the Baptist Record. We worked faithfully for ten days, visiting one hundred and forty homes in the interest of the Record, and wound up by securing 140 subscribers for one year—this being every Baptist home in Brother Joyner's four churches: Macedonia, Bethel, Spring Hill and Smyrna.

Brother Joyner, the efficient and wide-awake pastor, had the field thoroughly prepared for the canvass. With this preparation and our untiring efforts, traveling sometimes in a car and sometimes walking from one-half to two miles over the fields, through woods and swamps, over wire fences, through wire fences, under wire fences, jumping ditches and crossing small streams—we succeeded in landing each and

every member for the Record. It was indeed an interesting canvass and was greatly enjoyed by the pastor and me, and naturally we felt elated over the results.

I spent every night but one in the pastor's home, and I wish to say that Brother and Sister Joyner and their son, W. H. Joyner, did all that was necessary to make my visit a pleasant and enjoyable one.

L. E. LIGHTSEY.

WILL A MAN ROB GOD?

Newton Record: One of the strange attitudes assumed by some persons in their giving to the cause of Christianity is that when they want to economize in finances the first thing they do is to withhold that which they have promised to God. They probably feel that there is no need of meeting financial obligations to their Maker, thinking that He does not need it. That is true. The Lord does not need anyone's money, but one of the requirements He makes of those who pretend to be His followers is that they must give of their means for the cause of humanity. "Will a man rob God?" To withhold tithes and offerings, is the same thing, and the one who does not meet these obligations will suffer for it, though he may not know it. No one saves by failing to meet his financial obligations to his church and his God, and the one who does, has not gained the true conception of Christianity.

The Meridian Star clipped the above from the Newton Record. It is so good I am sending it to you for the readers of the Baptist Record to read. In collecting for the pastor before we adopted the budget, one party said he was in debt and could not pay his subscription. I told him he owed the Lord also, which he admitted, but added the Lord was not pressing him like the others were. The Lord does not press, verbally or by mail, but He can have a horse to die or some other way press you and collect His debt, and you cannot help payment.

Better pay the Lord and commence to economize somewhere else.

LAYMAN.

THE GREATEST VICTORY

By Clyde Edwin Tuck

The greatest of victories ever yet known

In history's annals of fame
May not have been heralded by
trumpets blown

And may not have borne any
name;

No hosts with their banners ablaze
in the sun,

Coming back their brave deeds to
relate;

No captains with trophies and treasures
hard won

To be named with the mighty and
great.

It's the victory gained over self
when we fight

Our sorest temptations to bear,
Refusing to yield in our stand for
the right,

Though the prize may be ever so
fair.

We are then lifted up where the
bright star of hope

Shines to cheer us along the rough
way,

Or, when lost in doubt's wilderness
blindly we grope

And yearn for the breaking of
day.

But this triumph of soul over sense
is not won

Except the great Captain be near;
How pleasant it is to hear His "well
done",

And see all our foes disappear!
Though the strife may seem long

and our courage may wane,
Though the marsh-lights of sin
onward lure,

Or, pausing, we list to the sirens'
refrain—

With His help our escape will be
sure.

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Clinton, Hinds County, Mississippi.

East Mississippi Department

By R. L. Breland

Notes and Comments

Rev. Sam Massey was assisted by Rev. Hughston Johnson in a meeting at Dewees' Mill, near Philadelphia, last week.

July 12, 1923, the church at Pleasant Dale, Neshoba county, ordained Brother Sam Massey to the full work of the gospel ministry. The presbytery consisted of Pastor Z. B. Kitchens, Elders W. Rufus Beckett and R. L. Breland, and Deacon T. B. Williams. He has been called to the care of Center Hill church.

Brother and Sister Otis Barham's little infant son died July 8, 1923. They are members of Hope Baptist church. Sympathy is extended to the bereaved.

Brother Walter Grafton will lead the song service during the meeting at Hope, Neshoba county, beginning the second Sunday in August. The pastor will do the preaching. Pray for the meeting.

Rev. Clyde L. Breland of Williamstown, Ky., is assisting in the meeting at Neshoba this week. He will do the preaching at Oakland, Newton county, next week.

The meeting at Mt. Sinai is in progress at this writing. There are several additions up to date and more are expected before the meeting closes.

Brother Wyatt R. Hunter taught a Sunday School Normal at Mt. Sinai last week, teaching the Manual. He seems to have the book well in mind and teaches like a veteran, though but a young man yet. He helped our church very much we believe.

The revival season is on in full blast. This is the harvest season. What will the harvest be? We are praying that thousands of souls shall be garnered into the storehouse of the Master. Join us in prayer, brethren and sisters, that this may be true.

SOCIAL SERVICE

For the past fifteen years the Southern Baptist Convention has had a standing committee of some of the strongest men in the denomination called The Commission on Social Service. They say in part: "Let it be said again and with all possible emphasis that Social Service as understood, preached and practiced by Southern Baptists, is in no sense a substitute for a weakening of the gospel nor of the work of evangelism, teaching and benevolence. The gospel brings to the individual the good news of redemption by the blood of Christ, made effective by the heart of the penitent believer by the operation of the Holy Spirit. This gospel faithfully preached is the only hope of the world. But it is not to be overlooked that this gospel in its completeness and power, for the salva-

tion of the individual lays upon every one who receives it, the obligation of service to the family, service to the state, service to society, and service to society is social service. One can no more be a good round Christian or a good well rounded Baptist, without believing in and practicing social service than one can be without believing in and practicing missions, Christian education or Christian beneficence. In 1922-23 the report embraced the following: Recreation ships, sixteenth International Congress Against Alcoholism, law enforcement, secular press, the armament conference, Sabbath law for District of Columbia, preservation of the Sabbath, to prohibit polygamy, to prohibit the appropriation of funds to sectarian institutions, race track gambling, the modern dance, the divorce evil, mobs masked and unmasked, the World League Against Alcoholism.

Your brother,
W. H. PATTON.

EFFECT OF NEGRO MIGRATION ON THE SOUTH

Negro labor has been cheap labor, and because it has been congested in the cotton-growing South, it has made cotton a cheap labor crop, a low-priced crop. The Negro has lived in a shanty, has gone half-clad, poorly fed, and made cotton on this basis, and the white man making cotton had to compete with this sort of cheap labor. It has been a competition as ruinous as that which the white Californians faced when incoming Chinese and Japanese with their low living standards began to threaten California with pauper labor and pauperism. The reason England has not been able to grow cotton in her colonies is simply because Southern Negroes and Southern whites, by going poorly housed, poorly clad and poorly fed, have made cotton virtually on a slave wage basis, and therefore cheaper than England could grow it in Africa.

Moreover, a large part of our Southern Negroes making cotton have not really been farmers, but simply persons eking out existence by getting rations from a store while they helped pile up an overproduction of cheap cotton by growing "cotton and nothing else but cotton" to pay for their supplies. No wonder farming hasn't paid. Agriculture has been prostituted to make profits for a mercantile class.

If more Negroes of this "cropper" type go North, it will lessen the production of cotton and boost cotton prices while at the same time making room for more real farmers in the South. The new farmers will grow the hay, meat, lard, canned goods, milk, poultry, cheese, etc., of which we now import so much; will take better care of the soil; and will take more interest in rural social and community life, rural education, and general rural progress. And such a result, as we have said before, will help not only the white farmers of the South, but thrifty and enterprising Negroes also.—The Progressive Farmer.

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Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future. Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga.

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BEAUVOIR

We have just closed a series of services at our Confederate Veterans Home at Beauvoir. We spoke twice a day for five days to these dear old people. No service in the ministry has proven more helpful to me personally nor more joyful than the privilege of mingling with and preaching to these people. There were at least three, probably more, conversions during the meeting, all of whom are over 75 years old. The Lord was with us and our hearts burned within us as we worshiped Him there. It was a joy to meet and an inspiration to mingle with some veterans in the ministry of our Lord, especially three Baptist ministers who have their home there now: Brethren Thomas, Walker and Duke. Brother Duke left for a visit during the meeting; Brother Walker left for a meeting in Hancock county at the close of our meeting, and Brother Thomas was sick, but not too sick to hinder him from entering heartily into the spirit of the meeting, and chatting awhile each day.

There are several things that impressed us while there:

1. That there are inmates of the Home who seemingly have no interest in spiritual affairs. There are others there who think little of anything else.

2. The need of an adequate hospital. There are so many invalids in the Home. They need and deserve the very best of attention. The present hospital is not adequate. A hospital building movement is on. It can not be built too soon. Every dollar put into it by the State or individuals will be worthily spent. Twenty-eight have died in the Home since the first of January.

3. The congeniality and happiness of the majority. One man 94 years young never missed a service, though he has to walk on crutches and he always wore a smile.

4. I got a new lesson in the grace of giving. Their liberality surpassed anything that has ever come within my experience. I could not refrain from thinking of the Macedonian Christians in the 8th chapter of Second Corinthians. I learned the reason why we speak of the grace of giving. That our giving to the Lord's cause depends more upon the presence of the "grace of God" in our hearts than upon plenty of money in our pockets.

5. The beauty of the place and the wonderfulness of it all. There is no more beautiful spot on the coast. Heaven alone can reveal the miseries and loneliness spared these dear old people by this plan and provision of our Magnolia State. The older I grow the more I appreciate the fact that I am a Mississippian. My experience at Beauvoir has intensified this appreciation.

You who read these lines don't think of coming to the coast for a vacation without planning to visit Beauvoir, whether you have or have not visited there before. And carry a smile with you as you go.

Sincerely,
S. G. POSEY.

FALLEN ANGELS

In studying God's word, when one finds a passage of scripture hard to understand, two things are very needful to do. Get this now for it will prove very helpful to you:

1st. Prayer and fasting are very essential. Talk with God in secret. Ask Him to show you what you desire to know. And also be temperate in eating.

2nd. Study the mind of the Spirit. That is, remember the Holy Spirit is the author of the scriptures, and that "Holy men wrote as they were moved by the Holy Ghost".

So then when you are reading God's word and come upon a passage of scripture you can not at first understand, examine the context carefully and prayerfully. That is, go back and trace the mind of the Holy Spirit up to the passage, then go on with Him and read what follows. Then before you try to reach a conclusion, first apply the "Key" "Salvation by grace" and get your mind fully convinced as to what the passage does not mean.

Now to condense the two needful things into a few words.

1st. Prayer and fasting.

2nd. Careful use of the "Key" Salvation by grace.

Now in studying 2nd Peter 2:4 let's go back to the 1st verse, and get the bearings of the mind of the Holy Spirit. He is warning them against "false teachers". "Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Now notice: "And ye are not your own for ye are bought with a price" (1st Cor. 6:19,20). "The church of God, which He hath purchased with His own blood" (Acts 20:28). "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1st John 2:2).

Our Lord Jesus Christ bought, with His atoning blood every man, woman, and child that is in the world today, or that have ever been in the world, or will ever be in the world. That is, God was in Christ reconciling the world unto Himself not imputing their trespasses unto them (2nd Cor. 5:19). We, and every human being are responsible unto God through our Lord Jesus Christ. That is why he could say, "Whosoever believeth in Him". He even bought those "false teachers". Notice the words "bought them" in the first verse; but they had failed to apply the blood, which is done through faith in Him. Or I should say by personal trust. Now they have denied Him. How? By claiming that faith in His blood is not enough. Who are these false teachers? And have we got them now, at this present day? The first account of them, in the church age, is given to us in Acts 15:1-5. They taught "the works of the law" and human merit, as partly essential to salvation. We now trace them to Paul's letter to the churches in Galatia; we find them there, teaching ("preaching another gospel"), admitting that they received the Spirit by the hearing of faith, but must be made perfect by the works of the

law. We trace them on further and find Paul warning the Corinthians, saying: "For such are false apostles, deceitful workers, transforming themselves into the apostle of Christ" (2nd Cor. 11:13). And Paul says: "And no marvel for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers be transformed as the ministers of righteousness" (2nd Cor. 11:14,15). Now listen to Paul in his last days: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock". "Also of your own selves" (as we would say today, "in our own Baptist ranks"). "Shall men arise speaking perverse things to draw away disciples after them" (Acts 20:29,30). I could go on and trace them in the writing of Jude, and John, but this is enough: We know we have them now among us. Who are they? Preachers, whether they be Baptist, Methodist, or any other denomination who are preaching any doctrine that denies the power of the blood (through faith in His blood), being wholly sufficient to save every believer, apart from any human merit in any form, wholly by grace and grace alone, through faith and faith alone, are preaching "another gospel" and are the "false teachers" that Peter has reference to in the first verse of this second chapter, and they are ministers of Satan.

Now, "if God spared not the angels that sinned" how are these false teachers going to escape? Trace them down through the second chapter and notice how Peter describes them: "Wells without water"—meaning void of the Holy Spirit. "Following the way of Baalam, who loved the wages"—meaning money lovers.

"They speak great swelling words of vanity", etc., being ministers of Satan, yet posing as preachers of the gospel. (And I want to say right here that I believe the devil has them deceived; I believe they are honest and conscientious in what they teach.) They lure great throngs after them, and they are very popular with the world, and their converts are people who trust their reformation instead of Christ. Have you heard the testimony of the members of the "flying squadron"? Reformation! reformation! That is all you hear from them. Not a word about being bought with that precious blood, through faith in His name. What is wrong with them? They are converts of false teachers. Ministers of Satan. "Gipsy" Smith is a chief among them. "Escaped from the pollutions of the world"? Sure they are. "Through the knowledge of the Lord Jesus Christ"? Sure they are. But that makes it so much the worse for them. It would be better for them not to have known the way of righteousness. But never did Peter say they were "sheep". Oh, no! The dog returns to his own vomit, and the washed sow wallows again in the mire. Dog and sow (figuratively speaking) at first whitewashed by reformation, but no new birth. And some of them will actually hold out (in a measure) and will have the impudence

(Continued on page 15)

IN MEMORIAM

Lucile Weathersby

Lucile Weathersby, the fifteen year old daughter of Brother Wyatt Weathersby, departed this life July 4th. Just before leaving she told the writer that she was trusting in Jesus and He had saved her. She was a loving daughter, a lover of home, a Christian girl with a sweet disposition. Her body was laid away in the New Hebron cemetery after services conducted by the writer.

B. E. PHILLIPS.

"Uncle Dan" Stringer

"Uncle Dan" Stringer was called into the great beyond July 18th. He was ninety-seven years old. He has three children living, seven dead. Has twenty-nine grandchildren living, eleven dead. Has sixty-three great-grandchildren living, nine dead. Has thirteen great-great-grandchildren living. One hundred and thirty-five descendants, yet not a one of them carries his name. He never was drunk, never used profane language, never used tobacco. He lived a quiet peaceable life. The writer conducted the funeral, after which his body was buried in the Dampier cemetery.

B. E. PHILLIPS.

Margaret Tyrone Hartzog

Whereas, an All-wise Heavenly Father has seen fit to remove from our midst, our beloved sister, Margaret Tyrone Hartzog; and

Whereas, she was ever a faithful member of the Seminary Baptist church and Woman's Missionary Society, exemplifying at all times a sweet and Christ-like spirit; being kind, charitable and loving; and in affliction, patient and trustful; therefore be it

Resolved, by the Woman's Missionary Society of Seminary Baptist church that, we bow in humble submission to the will of our kind Heavenly Father, realizing that there is wisdom and goodness in all His appointments.

Resolved further, that we pray for the Holy Spirit to come in comforting power upon those dear ones whose household has been broken by this Providence, and ask that God will abundantly bless them and hold them in tender compassion.

Resolved further, that remembering the many virtues of our beloved sister, we strive to emulate her example and cherish her memory as a perpetual inspiration to a higher spiritual life.

Resolved further, that a copy of these resolutions be furnished the family of Sister Hartzog, a copy entered into the record book of our organization, and a copy be sent to the Baptist Record for publication.

MRS. R. T. TAYLOR,
MRS. G. S. HEMETER,
MRS. R. R. HALFACRE,
Committee.

Mrs. Elizabeth Jane Shirley McMillan

After a brief illness, Wednesday afternoon, June 6, 1923, the sweet and pure spirit of Mrs. McMillan

MORIAM

Deaths

Brother Wyatt, the fifteen-year-old son of Brother Wyatt, died this life July 18, leaving a wife and two children. He was a member of the First Baptist church, and was a devoted Christian. He was buried in the cemetery at 6:30 o'clock, Rev. J. C. Greenoe officiating.

Stringer

Stringer was called beyond July 18th. He was seventy years old. He was a member of the First Baptist church, and was a devoted Christian. He was buried in the cemetery at 6:30 o'clock, Rev. J. C. Greenoe officiating.

Hartzog

All-wise Heavenly Father, remove from the hearts of her children, Mother and daughters, the memory of her death. She was a member of the First Baptist church, and was a devoted Christian. She was buried in the cemetery at 6:30 o'clock, Rev. J. C. Greenoe officiating.

Where'er our weary feet may stray
We see her image every day.
She is not here; yet memory brings
Her voice in every bird that sings;
And through the plentitude of years
Our hearts shall shrine her love in tears.

That we pray for
To come in comfort
To those dear ones
Who have been broken by
And ask that God
Will bless them and hold
Compassion.
That, remember
Of our beloved
To emulate her ex-
ample in her memory as
A higher
That a copy of
The record book of our
Church be sent to
For publication.
TAYLOR,
HEMETER,
HALFACRE,
Committee.

Jane Shirley
Millan
Illness, Wednesday
1923, the sweet
of Mrs. McMillan.

took its flight to the heavenly home where sickness and sorrow never enter, and partings may not come.

Mrs. McMillan was born in Smith county near Homewood on December 3, 1843. She was a daughter of the late William Shirley and Nancy Adams, natives of Mecklenburg county, Virginia. She was a member of a large family, whose parents were among the early and prominent settlers of Mississippi.

She was married to Alexander McMillan of Inverness, Scotland, October 21, 1866, and soon after their marriage came to Vicksburg, where she has spent the greater part of her useful life at the home she loved so much, and where she had always made a sweet home for her loved ones.

Mrs. McMillan is survived by her two devoted daughters, Kate E. and Nannie McMillan, and much loved granddaughters, Lucy Mae McMillan, besides many other relatives. Her husband having preceded her to the grave while her children were young and her dear son only a few years ago.

Mrs. McMillan was a consistent member of the First Baptist church, and a woman of charitable and kindly nature.

The funeral was held from the family residence, 1215 Magnolia street, Thursday evening at 5:30 and the cemetery at 6:30 o'clock, Rev. J. C. Greenoe officiating.

Mrs. McMillan was a devoted mother whose love found full return in the hearts of her children. Mother and daughters hardly knew what it was to be separated even for a short while, and this sudden separation of all the tender ties of association is almost too grievous to be borne. May our Heavenly Father give them strength to bear this their overwhelming sorrow. Though the loss of this dear mother is irreparable, yet her loved ones can surely feel that the influence of this quiet Christian life cannot be lost. She still lives here, in sweet memory.

"She is not here; and yet she lives!
Where every flower its perfume gives;

Where'er our weary feet may stray
We see her image every day.
She is not here; yet memory brings
Her voice in every bird that sings;
And through the plentitude of years
Our hearts shall shrine her love in tears."

(Continued from page 14.)

to ask an entrance into heaven for their works of iniquity (read Matt. 7:22). Some lapse back into their old habits, and the "latter end is worse with them than the beginning." Now these things are sad to think about; and we are sinning against the Lord if we do not pray for them and teach them the right way (read 1st Samuel 12:23). Now the reason why angels who sin fall, is because they are on a different platform to that which we are. Angels stand on their own merit. We stand on the merit of our substitute, Jesus Christ our Lord. Angels either stand or fall by obedience, or disobedience; we stand on the obedience of Christ Himself (Rom. 5:19). Angels are under some kind of rul-

ing, or law; we are under the covenant of grace and resting on the solid Rock, Christ, and kept by His own power, not our own.

Oh! that men could see and believe these precious truths. But those of us who are assured of our salvation in Him, and by Him and through Him, how grateful we should be. What manner of men ought we to be.

I pray God's rich blessings on you, and your work, and Bible study.

Yours under the blood,

J. E. HEATH.

TATE COUNTY NOTES

By R. A. Cooper

Pastor E. B. Robertson held his "annual meeting" with the Senobia church during the last days of June. He rang clear on creation, inspiration and salvation by way of redemption—three great fundamentals. The meeting was highly gratifying to the church. The summer normal was on at the agricultural school and several state candidates put in night appointments, church hours, but the congregations were good and the visible results were 9 bp baptism and 2 by letter. Brother Robertson is now a pilgrim in Europe.

Pastor R. A. Cooper was recently suffering with an attack of acute rheumatism. His doctor thinks he has the case fully in hand and promises a large slice of real health soon. He is already greatly improved.

Recently Pastor Cooper has been released from the pastorate of Bethel and Hickory Grove churches, the former calling Elder Geo. Boone of Texas and the latter calling Elder Flint of Coldwater. This gives Pastor Cooper more time for helping in meetings and enables him to supply vacant pulpits. His vacant Sundays are the first and fourth.

In the early days of July Pastor Flint and his Coldwater people held a meeting, assisted by L. O. Leavell, whose preaching is being very kindly spoken of. There were several baptized and one young man, son of the lamented Elder B. R. Hughey, announced his purpose to preach the gospel. May he be anointed from on high.

Tomorrow the churches of the county will be visited by a caravan of automobiles whose inmates will hold 45 minute inspirational services, talking up the Encampment which is to commence Monday, the 29th. Both the encampment and the mode of advertising it were inaugurated by Brother B. F. Whitten while he was amongst us. It was a success last year and we are hoping for a larger time this year.

Little Willie was of an inquiring turn of mind. He was always asking questions.

"Daddy," he asked one day, "is today tomorrow?"

"No, my son, of course it isn't tomorrow," was the reply.

"But you said it was," murmured Willie.

"When did I say today was tomorrow?" asked father.

"Yesterday," answered Willie.

"Well, it was. Today was tomorrow yesterday, but today is today, just as yesterday was today yesterday, and tomorrow will be today tomorrow, which makes today and yesterday and tomorrow all at once. Now run along and play."

PETER'S CONFESSION

Peter confessed that Jesus is the Messiah of whose coming to earth Moses and the prophets had written. He is the Savior, that God had promised to the world through the prophets. He is the King who is to establish a kingdom which is never to end. He is the Christ anointed of God with the Holy Spirit to preach good tidings to the meek, to bind the broken hearts, to open prison doors and proclaim liberty to captives, that He might be glorified.

Peter proclaimed this Christ to be the Son of the living God.

He spoke; because God had revealed Christ to him.

He expressed what he felt in his own heart. He brought out of his heart an expression of what God had put into his heart.

True religion is personal. It is within and works from within outward.

Thou art Peter. Thou art a rock. A rock is compact. A rock is solid. Thou art a rock on a rock, because thy faith is anchored in a rock.

The love that grows out of such faith and confidence, is the cement which attaches us to the triune God, and to others of like faith.

Such faith, and confidence, and love are essential to the building and the maintaining of a church of Jesus Christ.

J. R. SUMNER.

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The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

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